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"The Annunciation," by Henry Owassa Tanner (American,  
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MADONNA AND CHILD  
Collis Potter Huntington Memorial Collection  
California Palace of the Legion of Honor

TINTORETTO (JACOPO ROBUSTI)  
(Venetian, 1518-1594)

## *Lullabies to the Little Jesus*

### **I. After the visit of the shepherds**

Jesus, sleep! Sleep, little Jesus!  
Jesus, sleep, my Shepherd Babe!  
You shall watch your flocks, someday,  
You shall drive their fears away,  
Jesus, sleep! My Shepherd Baby!  
Sleep, my Shepherd Babe!

### **II. After the visit of the wise-men**

Jesus, sleep! Sleep, little King!  
Jesus, sleep, my Wise-man Child!  
You shall give great gifts away,  
Greater than received this day!  
Jesus, sleep! Sleep, Baby King!  
Sleep, my Wise-man Child!

MARY DICKERSON BANGHAM



# The Responsibility of Christmas

by J. Carter Swaim\*

THE changing nature of the English language is brought sharply into focus by a New Testament passage which has special relevance at Christmas. Towards the end of the sixteenth century the Roman Church decided that it could no longer keep the people in England from reading the Bible in their own language, and exiled Catholics prepared the Rheims-Douai Version. This translation was not made from the Hebrew and Greek originals, but from the Latin Bible, and the effort was to put the Vulgate into English with as little alteration as possible.

## An "inane" translation is cleared up

The result is a translation which itself needs to be translated! Consider the Rhemish rendering of Philippians 2: 7a: "But he exinanited himself." "Exinanited" is hardly a word out of the popular speech, yet it is built up on a root which still is familiar. "Inane" means not only "silly," "void of sense or intelligence," but also "without contents," "empty." Exinanition, then, would be "an emptying; an enfeebling; exhaustion; humiliation," and it is in that sense that "exinanited" is used. It would have been quite as plain to leave it in the Latin: "exinavit"!

The King James Version did a much better job of putting the Scriptures into the common English idiom of the era. It is more Anglo-Saxon than the work of many of the noted literary figures whose medium was English.

In the passage under consideration, however, KJV uses five words, one of them a four-syllable Latin term, to translate two Greek words: "made himself of no reputation." "Reputation" is now "the estimation in which one is held." Obviously the New Testament does not mean to say that Christ brought it about that people had no estimation of him at all. The King James transla-

tors were evidently using "reputation" in its Latin sense of "value," "regard," "account."

How much more forthright is the Revised Standard Version at this point with its Anglo-Saxon "emptied himself"! The Greek verb means to pour out the contents, so that the vessel is left without what it once had. That is what Paul is telling us about Christ. The glory which he had with the Father "before the world was made" (John 17:5)—indeed, from all eternity—was not "a thing to be grasped" (Philippians 2: 6, where KJV is difficult to understand). Paul tells his friends in Corinth of Jesus: "though he was rich, yet for your sake he became poor" (II Corinthians 8: 9).

## What Paul meant by Christmas

It is the same thing he has in mind here. For the sake of identifying himself wholly with the race he came to save, Christ impoverished himself, stripped himself of his glory, poured himself out in complete self-renunciation. *This is the only account Paul gives of Christmas.* A writer once urged religious leaders to "stick to the simple Christmas story." "Fifty Sundays of the year," she said, "we may well learn how to use our religion practically in the modern world. But two Sundays, Easter and Christmas, ought to be devoted to pure, unadulterated, old-fashioned Christian religion."

She evidently wanted to be lulled into a sense of security by the sound of fine words, to gaze upon the shepherds and listen to the angels and unwrap her presents without thought that it involved obligation. The fact is that Stephen was stoned and Paul was imprisoned and Peter was crucified head downward because they believed that the Christmas story meant something. Christmas means that God would not leave his creation in the lurch, but

that He himself spanned the chasm that separated us from him. In coming down to earth, Christ emptied himself.

For Paul, Christmas and crucifixion were inseparably joined, and the manger was not far from the place of a skull. When we speak of the sufferings of Christ we ordinarily think of something that has to do with Holy Week rather than with the holidays. We assume that Christ's sacrifice took place on Good Friday, but Paul says it began at Christmas. The incarnation was a part of the self-emptying. This is not a matter of reputation, and certainly there is nothing inane about it!

## Christ "emptied himself"—do we?

We are apt to forget what an humiliation this was. Papini reminds us that it was a real stable in which Christ was born, "not the bright, airy portico which Christian painters have created," but "four rough walls, a dirty pavement, a roof of beams and slate—dark, reeking." There are some who are "ashamed that their God should have lain down in poverty and dirt," but such is the reality of Bethlehem.

We sometimes imagine that there are human beings who like dirt and would not have minded—but we should certainly not expect a king to be born in such a place. The Prince of Peace was born in that kind of lowliness, and this because he chose it. He emptied himself. There are tales in our post-war world of how royalty has been reduced to penury—revolutionists have seen to that. If they must live in a garret, it is of necessity. But Heaven's crown prince was born in a stable, not of necessity, but by choice.

Nobody took away his splendor—he doffed it for our sakes. Had he been born in Caesar's palace, he would have received a royal salute but would have remained fenced off from the people. It remains only to add that if Christ emptied himself, then we too must pour out ourselves. Read again the whole passage, and note what Paul says about the responsibility of Christmas: "Have this mind among yourselves, which you have in Christ Jesus, who . . . emptied himself."



# How We Got Ready to Build

by William S. Hockman\*

**W**E ARE now just ready to enter the last lap of our remodeling and building project. The plans are complete down to the last detail; the contractor is chosen; the program for the ground-breaking is formulated—we are ready to go!

It all began three years ago. We have gone through with three phases of the project, and are ready to undertake the fourth—the actual construction. What were the other phases?

Here they are as our situation developed: (1) A thorough-going study of facilities and housing for our church school and allied groups; (2) The undertaking of a campaign to raise funds for remodeling, and new construction; and, (3) The formulation and development of specific plans for the remodeling and the new construction. Because we moved rapidly, the second and third stages overlapped, and the work of the committees went on simultaneously.

What kind of church is ours? A suburban church in a city of 18,500 homes and 75,000 people, 6800 of them school children and youth. We have 2600 members, 1200 families, 605 children and youth in the church school, from 399 homes, six adult groups (two of them for young married couples) enrolling 450 members, Boy and Girl Scouts, Youth and Adult Choirs, a Sunday Evening Youth Fellowship, and a Woman's Association with ten active circles. There is no church debt; the budget this year is \$46,875. There is a church staff of Pastor, Director and his Secretary, Church Secretary and her Assistant, Director of Music and Organist, and the Custodian. The Pastor, Director and Church Secretary have worked together for twenty-one years. On Sunday morning we have a church-time program for the nursery, kindergarten, and primary children. That, briefly, is our church.

## Phase one—The Study

It all began with a memorandum from the Board of Religious Educa-

tion (9 members; three elected each year by the Session) to the Session. It expressed concern for the overcrowding in the church school, and, in ten fact-filled paragraphs called the Session's attention to "the church school housing problem." To insure action the Board recommended:

(a) that the Session send the report to the Trustees;

(b) that the Session and the Trustees summarize the problem of inadequate housing for the church school and present the summary to the next Congregational (business) Meeting;

(c) that the two boards ask the congregation to authorize the appointment of a committee "to undertake a detailed study of the problem of providing adequate housing for the church school, and, propose a plan of action for the consideration of the congregation."

These things were done. The congregation met, listened to the report, discussed it briefly and authorized the Pastor to appoint a Church

School Housing Committee (CSHC).

A committee of 24 was appointed and got down to business immediately. It organized into six subcommittees:

1. Relation of the Church to the Community
2. Remodeling Possibilities of Present Plant
3. Prospects for Financial Support
4. Prospects for Future Enrollment
5. Equipment and Space Needs of Departments
6. The Needs of Other Church and Community Groups

The CSHC decided that if it was to make a study of church school housing it should be familiar with present conditions, and requested the Director to take it on a tour of inspection the following Sunday morning. It met that afternoon to discuss what it saw—and it saw plenty, much more than some members expected! It discussed the scope of action for each of the subcommittees and instructed them to proceed with their work at once and to make all reports in writing.

How did these subcommittees work? Let us take just three:

The subcommittee on the Remodeling Possibilities of the Present Plant asked the Director for a memorandum on changes he would



One of the CSHC pictures—Senior girls meeting in one corner of the sanctuary with no provision for activity or for the use of visual materials.

\*Director of Religious Education, First Presbyterian Church, Lakewood, Ohio.



recommend, and met to discuss these ideas. Then it studied, measured, checked old plans, asked questions, and in a very short time brought before the CSHC a report which included 15 before-and-after ink drawings of proposed changes. These were applauded by the CSHC, which authorized that these sketches be immediately made into stereopticon (3¼x4) slides for future use. It also asked this subcommittee to secure cost estimates on all these proposed alterations.

The committee on The Needs of the Departments held two meetings with the principals of the various departments and accumulated a long and detailed list of the space and equipment needs of the church school. Its report was accepted, and filed for future reference.

The committee on The Prospects for Financial Support met many times to study the financial potential of the congregation as indicated by present giving and many other factors. It studied the giving of other churches in the Presbytery and in the community. It formulated and sent out to the congregation an attractive 4-page, 8½x11 graphic brochure describing our church school housing situation and asking how much each would give toward a \$100,000 program to correct the situation. It asked for pro and con criticisms of the general idea, and received 103 replies.

Good use was made of these replies. Each one was read to the CSHC, and they were ordered classified under three categories; for, against, and undecided. (These replies were studied very carefully later on by the Publicity Committee of the general Building Committee and proved very helpful to this committee.)

The other subcommittees of the CSHC worked with equal zeal and thoroughness and by six months after its authorization the CSHC requested that a business meeting of the congregation be called to receive its report.

When the congregation met the CSHC presented a report with seven main points, as follows:

1. That the present site of the church should be retained and that expansion take place on land the church owned;



The CSHC found eleven classes of primary children meeting in one room. This photograph helped to prove the need of better facilities.

2. That there is an actual and critical shortage of space for the church school;

3. That the future will bring increased enrollment and attendance;

4. That there is a critical need for facilities for Sunday evening and week-day groups;

5. That the present building can be remodeled at reasonable cost to provide more and better space and safety;

6. That after alterations to the present plant there would be a space-deficit calling for the erection of a three-story building;

7. That the congregation should authorize the creation of a Building Committee to undertake the raising of funds and the carrying through of remodeling and construction.

At this meeting of the congregation it was the presentation of the stereopticon slides of the before-and-after sketches of the remodeling, together with slides of the architect's preliminary "studies" which really motivated a unanimous vote of approval.

With this meeting, the work of the CSHC was officially completed.

#### Phase two—The Financial Campaign

The Building Committee (BC) was appointed by the three official

boards—Trustees, Session, Deacons—and its personnel came from all the groups and interests of the church. It elected the usual officers and created the following subcommittees: The Finance Committee of 14 members; the Publicity Committee of 4; the Construction Committee of 10; and the committee on Equipment and Furnishings, with 9 members.

The first recommendation to the BC came from the Finance Committee, and was to the effect that a professional fund-raising firm be employed, and a contract was entered into with a well-known national organization. Its director came immediately and he was given an office, a competent full-time stenographer-secretary and a private telephone. In thirty days he had built out of the membership of the church a "campaign organization" of 290 workers, organized under two division chairmen, 60 captains, and making up 60 teams of workers.

These workers were trained in a three-hour after-supper "school" and chose the cards of the prospects upon whom they wished to call.

In the meantime the Publicity Committee was developing data and information sheets for the workers in the financial campaign and creating



the pictorial script content for the principal mailing-piece of the campaign—an illustrated brochure of eighteen pages to be mailed to every person to be solicited.

After attending a consecration service (as a part of the Worship Service) these 60 teams of workers began their solicitation that afternoon, and came to the first "report dinner" on Monday. Eight "report dinners" later, the campaign closed, with 97 percent of all calls made and with 1060 two-and-a-half-year pledges for a total of \$135,000.

Two general observations may be made on this phase of the project: The financial campaign could not have been a success without outside professional help; and, the women of the church demonstrated that they were as good "salesmen," team by team, as the men and brought in pledges equalling those secured by the men.

### Phase three—The Building Plans

While the financial campaign was under way, the other subcommittees of the Building Committee (BC) were working, especially the Construction Committee. After two meetings it recommended to the BC that an architect be employed and it was given power to choose an architect and enter into a contract for his services.

The Construction Committee immediately laid before the architect the studies of the subcommittee on remodeling of the CSHC and he found them to be feasible and sound. He began his "preliminary studies" on the proposed three-story new building and developed detailed plans on the proposed alterations. The Construction Committee had many meetings with the architect and its chairman and the Director spent many hours with him.

Finally, the architect was able to lay before the Construction Committee the general plans for the remodeling and the new building. With certain stipulations, these plans were then presented to the BC which approved them and directed that the Construction Committee hold "hearings" on the plans and invite the congregation to examine them and submit criticisms, questions, and suggestions for improvement. This process consumed some time, but it paid excellent dividends.

The church school staff was invited to the first "hearing" on the plans. Then the women's interests were invited. The youth of the church, through a committee, presented its ideas, asked many good questions, and gave its approval. Finally, the Board of Religious Education met to go over the plan to make certain that all the manifold interests of the church school had been cared for.

Several observations on this phase of our project are in order and may be useful to others:

The Building Committee appointed as chairmen of its subcommittees persons with considerable technical knowledge and experience in the area of the committee's work. This was especially important in relation to publicity and construction.

The BC and the Construction Committee considered the architect as employed to carry into effect the ideas of the church and not to develop his ideas and try to "sell" them to the church. Our architect approved of this principle 100 per cent and we have had the very finest working relationships.

The visit of Dr. E. M. Conover, of the Interdenominational Bureau of Architecture (300 Fourth Ave., N. Y. 10) to look over our plant and go over our proposed changes, proved of very great worth. The literature from his office bearing on our problem had been secured and circulated among the committees.<sup>1</sup> The church had also sent the DRE to visit a number of churches in other cities where he picked up ideas about what to do and not do in our situation.

It is wise to work out a plan whereby every one in the church gets a "say" on the plans. First, it builds interest. More importantly, perhaps, it turns up some excellent ideas. Our plans as they stand have been under the critical magnifying glass of laity and professionals so long that we are certain, beyond any reasonable doubt, that they contain no major errors and mighty few minor "bugs."

Of course, plans get more expensive as they are developed, and the

last business meeting of the congregation voted unanimously to proceed at the earliest possible date with remodeling and new construction to the extent of \$200,000.

A word on the general character of our building plans:

1. The principle of multiple use for all rooms was observed.

2. The implications of audio-visual materials and methods were considered.

3. Group and casual recreational facilities, rather than athletics, were given foremost consideration.

4. The utility and importance of "parlors" has been stressed.

5. A chapel for children came to be considered a "must" feature by every one.

6. The three-grade departmental type of church school organization has been modified in favor of classrooms large enough for the instructional (and informal worship) program of each grade (or year) of the church school below the senior high.

### Conclusion

He who builds, blunders! No doubt we will! We found out that those who built our present plant did not foresee what the future would bring. We have tried to look ahead, saying as we went: Will what we plan and build be still good twenty-five years from now, and half good fifty years from now? We hope it will, and eagerly and impatiently await the ground-breaking ceremony which will usher in Phase Four—The Construction, of our church's important project.

### Echoes from Amsterdam

"WHEN THE MESSAGE OF REDEMPTION is preached, humbly but with burning conviction, and lived out, it will not fail to find a hearing. Those who hear with faith may be few. But God keeps the issues of the world's history in His own hands; His working is mysterious, and much of it lies out of the sight of men. If the Church is faithful to its task, it may be sure that God will not allow anything of its love, its service to be wasted, but will use it all for the establishment of His Kingdom."

From *Man's Disorder and God's Design*<sup>1</sup>

<sup>1</sup>Book II, Page 206. Published by Harper & Brothers. Used by permission.

<sup>1</sup>Dr. Conover's book, "The Church School and Parish House Building," \$1.50, was published jointly by the Interdenominational Bureau of Architecture and the International Council of Religious Education, and is available from either office.



# Youth and Their Week

**Youth Week — January 29-February 5, 1950 — offers many exciting opportunities for cooperative activities.**

**by Constance Arnold Moon\***

**T**HIRTEEN HUNDRED people listened in awed silence as a Philadelphia judge pronounced "Youth" guilty of failing to live up to the Christian ideals he professed. This was the dramatic close of a "Trial of Christian Youth," which was a Youth Week Observance of the Philadelphia Christian Youth Council last year. The issue at the trial was whether American young people who have openly acknowledged Christ and joined His church and are known as "Christians" display before the world attitudes and conduct which entitle them to a continued use of the designation "Christians."

Prominent Philadelphians participated before a crowd of people, mostly youth, from thirty-five denominations. Presided over by a judge from the Common Pleas Court No. 3, the trial proceeded in true legal form. The defendant "Youth" was charged with biblical illiteracy, failure to live up to Christian commitments, unbrotherliness to those of other creeds, and failure to choose service vocations. Defense and prosecuting attorneys were prominent Philadelphia lawyers. The twelve-member jury was composed of youth and youth leaders. Its foreman was, appropriately enough, a National Parshad Award winner of 1948, Lewis Mudge.

The outcome of the trial was unexpected and effective. The young people in the audience as well as the participants had entered into the spirit of it so completely that they felt a keen desire to learn the verdict. On some counts, "Youth" was found guilty; on others, innocent. This was to be expected. But the judge, finding himself moved by

the evidence presented, spontaneously pronounced a sentence of probation of "Youth" to his minister, until cleared of all charges. This carried the results of the trial beyond Youth Week and into the activities of the church, making this particular event far-reaching.

## Other observances last year

In Tulsa, Oklahoma, last year, an evening of music and recreation was presented. Choirs from several churches sang and there was a fellowship hour. This does not seem unique until it is learned that the group was interracial. For the Tulsa Christian Youth Council, a triumphant success in Christian brotherhood had been achieved.

In a New York town, youth of one church took all church offices for the entire Week. They became

the minister, officials, and Sunday school teachers (even teaching the adult classes). The congregation was challenged by the consecration and devotion of its own young people and they, in turn, had a valuable lesson in churchmanship.

Even more effective was the country-wide demonstration of ecumenicity at the youth level through the participation in interdenominational worship services. Clippings run into the thousands, telling of communities worshipping together in one group. Young people of all denominations and related agencies rejoice in this opportunity to unite in church activities and to consider anew their responsibility to each other and the world, in the light of their Christian commitment.

## The plans for 1950

Youth Week will again occupy the center of the stage in thousands of churches and communities across North America, January 29-February 5. Many groups are planning to have their own "Trial of Christian Youth" patterned after the significant event in Philadelphia. The theme of Youth Week this year is "God Designs—Youth Build!"

Youth groups have been preparing for this Week since summer. It is

In Tulsa, Oklahoma, during Youth Week last year, an evening of music and recreation was held on an interracial basis.



\*Editor of Publications for the United Christian Youth Movement, administered through the International Council of Religious Education, Chicago, Illinois.



rapidly becoming one of the "big" weeks of the entire church year. It provides an opportunity to dramatize the responsibility that youth have to their church and that the church has to its youth.

Press clippings from newspapers and magazines across North America indicate that thousands of young people are taking active parts in Youth Week observances. They are speaking from church pulpits, leading worship services, performing in radio plays, planning banquets, and conducting service projects.

Materials have been especially prepared to help in planning for Youth Week, 1950. These are listed on the inside front cover of this issue.

During Youth Week, an exciting opportunity is offered to Christian young people who desire a college education. The United Christian Youth Movement sponsors the Parshad College Scholarships, given on the basis of Christian service and understanding of Christian responsibility as evidenced by: Christian character, scholarship, service in the local church and in denominational activities, interest in interdenominational cooperation, and the writing of an essay. Entries for this next year must be in the hands of the local church judges by January 22, 1950.

#### **You may be responsible!**

Who is responsible for Youth Week in the local community? The Christian Youth Council, if there is one, or any other interdenominational agency. This council plans, promotes and carries through the observance of Youth Week. If there is no Youth Council, the Ministerial Association should appoint an inter-church Youth Week Committee. If this is not feasible, then a young people's group in one local church should take the responsibility. They should ask representatives from the other denominations and all related agencies.

In your church, Youth Week can include activities which will put your young people in the spotlight in a clean, healthy way. In your community, Youth Week can include activities which are related to the discovered need of the community and in which youth can demonstrate their Christianity. Youth *will* build on God's designs!

## *Vermont Believes in Vacation Schools*

**Where snow-blocked roads make winter church schools difficult, vacation time opportunities for religious education are eagerly used**

**by Cleo Duncan\***

**I** WISH vacation church school would last all year," sighed a boy of ten. We adults in Vermont do, too. There is no Sunday school or other program of religious education in many of our rural churches during the winter. This makes our summer program with two or three weeks of vacation school the most important service the rural church gives its children. The Committee of Christian Education for the Vermont Church Council recognizes this. It has endeavored to increase the enrollment in vacation schools through promotion and to improve the quality of the program through leadership education.

We have 350 Protestant churches in Vermont. Last summer 165 vacation church schools were held. In the cities of Bennington and Burlington these schools were sponsored separately by each denomination represented; all the others were community schools, with two or three churches cooperating. In 1945 a survey showed 4,864 boys and girls enrolled in vacation church schools; in 1949 the number was 9,079.

Newspaper publicity and county meetings stressing the need for more schools were in part responsible for the increased attendance, but only in part—the children themselves advertised the schools. The program was child centered; it was interesting, and the children liked it. Their enthusiastic conversations about the happenings there attracted other boys and girls. Also, the Vermonters want their children to have this religious training; a boy will be excused from haying or bean picking to attend.

#### **We hold clinics for local church workers**

Ten vacation church school clinics were held last spring to help local teachers with teaching techniques. These clinics were set up as laboratories, or actual working sessions. The teachers assigned for each department met to construct a shepherd encampment, a relief map of Palestine, a three-dimensional movie on the teachings of Jesus, or some other of the activities related to the particular course of study we would be using with children. There was also a general session on direction, promotion and supervision. Then for two hours the leaders pretended they were the boys and girls and wrote a religious drama or participated in crafts activities. One leader showed how to lead group singing and one method of teaching a new hymn, and the teachers practiced these techniques. After a closing worship service of a type suitable for juniors, the teachers met with the leaders for individual conferences.

The clinics were held in communities requesting this assistance. The churches from neighboring towns were invited to the clinics. We found that this plan attracted more teachers and pastors than our previous plan of setting up sectional clinics laid out according to the geographical aspects of the state. This was because the local teachers knew beforehand that their clinic would be geared to their specific needs.

In some clinics the major portion of time was given to the courses of study; in others, to crafts. In one community where 176 boys and girls later enrolled, most of the time was given to promotion, supervision and individual conferences.

These clinics were held during the

\*Associate Secretary, Director of Summer Projects, Vermont Church Council, Burlington.



month of May. Since the local teaching staffs had to be chosen before the clinics and the vacation schools are held in July and August, this schedule allowed two months for preparation.

### We give teachers special written helps

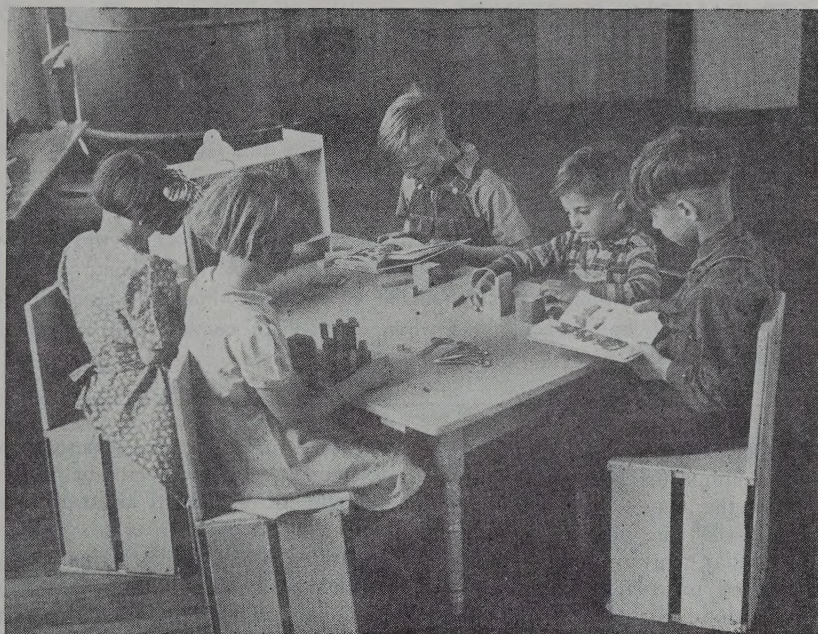
Some of the members of our Committee were especially interested in having the schools maintain a child-centered program, and proposed a plan to help leaders with programs that would keep interest high. They prepared a booklet of lesson plans that explained the educational activities appropriate for the various courses of study. They also wrote out worship services complete with stories, described games to be played, and gave materials for religious dramas, choric readings, music, health, and crafts.

This 100-page booklet was placed in a folder with each section clamped together separately, so that the director of a school could purchase one copy and distribute its parts to the teachers in charge of the various age groups. Books referred to in the plans were made available through the Council office. We sold 252 copies of the booklet during the summer of 1949. We cannot give an accurate report on churches using it, for the summer rural workers and directors used the same copies over and over again. We heard of one copy that was used in six different schools.

### We bring in help from outside

Each summer the Vermont Church Council brings in two groups of people to help in rural and vacation school work. Last summer we employed eighteen college and seminary students to do rural work in neglected, unchurched areas. These workers are sent out two by two to teach in communities where there are no pastors and few local helpers.

In addition there is a group of more experienced directors—school teachers, local church directors of religious education and others, some from out of state, who come to direct vacation schools and train local leadership. These are brought in by the Council and the denominational conferences and their expenses are shared in by the communities which they serve. These directors do an



*Palmer from Monkmeier*

Leaders sent to rural churches by the state council of churches help the local teachers make the most of their facilities for the religious education of children.

excellent job in training local teachers. They direct the vacation schools during the mornings and meet with teachers in the afternoons and evenings for conferences. We have sent a director to a certain large community every year for five years. Last summer one of the local people who had been a teacher under the director's supervision every year took over the direction herself. This has happened again and again, and our Committee heartily endorses the plan of having directors who give leadership training in this way.

The student workers are largely untrained and we hold a special Training School for two weeks in June to prepare them for work in rural areas. Since the vacation church school is an important phase of their rural work, the Training School is opened to local leaders. The directors also attend. A laboratory school is held in a rural community nearby in connection with the Training School. Most of the work is carried on as a laboratory experience, but lectures are given on child psychology, social welfare, health clinics and rural work.

### We look ahead

Our Committee on Christian Edu-

cation, which sponsors these enterprises, includes twenty-five trained leaders in religious education. They have already submitted another plan which will be adopted next summer in Vermont. Up to now we have concentrated on aid to unchurched areas and aid to communities which could afford the services of directors. We now plan to help the small church which can afford a year 'round pastor but whose pastor also serves two or three other churches. Such churches usually have no available local leadership for vacation church schools. To these parishes we will send two trained leaders to conduct the vacation church schools, assist with the local church program, and train indigenous leaders. The church members will be asked to provide room and board and the Council will finance travel, materials, and salaries.

Our Committee, which has been working diligently during the past six years on furthering the vacation church school program, recognizes the fact that in Vermont it is our one big opportunity for religious education for children. That is why this same Committee meets every January to start plans for the summer. They are vacation church school conscious.



# School Days

by Vernon McMaster\*

The Rev. Mr. Vinton would have admitted, if challenged, that he was slightly hipped on two professional subjects: the teachers' need for training, and the responsibility of parents to teach religion in the home. Having advanced the first cause well, he was delighted when an opening came to do something about the second.

SOMETIMES Mr. Vinton tried to think up new similes to describe the way a minister had to dash from one activity to another on Sunday morning. "Busy as a bee" suggested too much a single-minded occupation carried on in solitude. "Busy as a one-armed paper hanger" presented a lively picture, but one indicative of strenuous activity within a limited space. It really did not apply to running back and forth from the rectory to the assembly room, to the sanctuary, to the telephone, to the basement, to the study, to the robing room, and so on, which was his own common procedure. He had about concluded that a new and definitive simile should be coined: "busy as a minister on Sunday morning."

On such a morning he was hurrying from the rectory to the sanctuary after church school, clutching his sermon notes in his hand and hoping for a brief period to go over them. For the moment he had quite forgotten the point of that story he had planned to use as an opener.

Then, "Oh, Mr. Vinton!" reached his outer consciousness. One of the parents waiting to take his children home from the church school was calling to him from an automobile at the curb. Mr. Vinton stepped over to the car, expecting only a word of greeting.

"Mr. Vinton, I've been waiting to talk with you," said Mr. Carter. "It's about the parents' job in religious education. You remember last September when you had that dedication service for the teachers, you gave us parents a straight talking-to about our own responsibilities. I was quite impressed, and I've been try-

ing to figure what parents can do to help. We all need some help. I've thought of a plan I want to talk with you about."

"When is the best time for you to come?" asked Mr. Vinton. "I'm anxious to know what you have in mind."

"The only time I can come during the week is in the evening. On Sunday, I can come in the afternoon or evening."

"With me, 'now' is always the accepted time! How about this afternoon at five o'clock?"

After a family consultation Mr. Carter agreed on this hour. "If you don't mind, I'll bring Mrs. Carter along. She is generally full of ideas."

"Certainly, bring her along!" replied the minister. "I'll be waiting for you at five o'clock in my study—all curiosity regarding your plan!" With that, he turned away, sounds of the organ prelude warning him that time was short.

When Mr. Vinton told Mr. Carter that he was all curiosity regarding the proposal, he was very much in earnest. For months he had been hoping that the parents would show more than a perfunctory interest in the school. He had just about given up hope of this, and now Mr. Carter had come along to cheer him up. It would be worth while giving up even the hour's rest he liked to get before the Sunday evening activities began.

The Carters came to the study at the appointed time. "As I told you this morning," began Mr. Carter promptly, "I'm anxious for the parents to help promote the work of the church school. Mrs. Carter and I don't feel that we know enough right now to do a good job of edu-

cation in the home. But perhaps with some help we and other parents can learn how. As a starter, we think that all the parents should be brought together to discuss ways in which we can help the Sunday school."

"This is exactly what I was hoping you would propose," confessed Mr. Vinton. "But how do you think we could get parents to the meeting?"

"We thought you could announce the meeting for several Sundays and that the secretary could send an announcement of the meeting to all parents," replied Mrs. Carter.

"That wouldn't get out a corporal's guard!" said Mr. Vinton. "If you want a good meeting, you will have to get the parents themselves to propose and plan and sponsor it. A few of the faithful, like yourselves, will come to a meeting announced by the minister, but if you want a successful parents' meeting you parents will have to take the full responsibility. I must stay in the background."

The Carters were somewhat taken aback at this blunt statement. They had thought that at the minister's request the parents would flock to the meeting.

"What would we have to do?" asked Mr. Carter.

"It will take some hard work at the beginning. I'll ask Lucy Norton, our secretary, to prepare the list of the parents for you, with their telephone numbers. Then I think the best thing for you to do is to make personal calls on as many of them as you can. Perhaps some of your friends will help."

"About how many parents are there on the list?" asked Mrs. Carter.

"My guess is that there are about forty homes represented in our school. We have what most congregations would consider a very small school."

"If we could get each of ten sets of parents to call on three other families, the job would be done easily and quickly," said Mr. Carter thoughtfully. "I can think of the first five right now. We ought to be ready for our meeting in a couple of weeks."

Mr. Vinton recommended putting it off a little longer to give time for

\*Archdeacon of Montgomery, Alabama.



planning. They went over their engagement calendars for an open evening and decided on a date within the following month.

"Now we ought to talk about the program," said Mr. Vinton. "For the first meeting we must have the most attractive program we can plan."

"I have an idea about that," put in Mrs. Carter. "Let's invite the church school teachers and officers and pretend that it's Sunday morning. We parents will be the children. We might even dress up and make it a costume party."

"Watch that wild imagination," cautioned Mr. Carter.

"Let her ride!" pleaded Mr. Vinton. "We need some imagination around here if we are ever going to get through the indifference of most parents."

"What I mean is this," she continued. "Our meeting could be an exact reproduction of the Sunday church school, with officers and teachers all functioning as they usually do. Instead of having our children, they will have us, show us the books our children use, and tell us what they are trying to accomplish with the children."

"I see," said Mr. Carter. "Then after the classes, we might have something like a spelling bee, only have questions about the Bible or the Church just to see how little we know. That would be fun!"

"Yes, and we could play some children's games, the way they do in vacation school," added Mrs. Carter. "We can call it a 'School Days Party'! That will arouse the curiosity of the parents. But only the Program Committee will know what is planned. We'll keep it a dark secret from the others."

"Those ideas sound most intriguing," said Mr. Vinton. "Now you are ready to talk to the first five sets of parents you mentioned a moment ago. Let them be your Program Committee and help you in making further plans for the meeting. The more you can get in on the planning, the better."

When the Carters left a little later, the parents' meeting was well under way. They and a few other interested parents worked hard on the School Days Party. They called on nearly all the other parents. They met together to complete plans for

the program. They sent out attractive notices. They had every right to expect a record attendance.

On the night set for the party the church school assembly room was well filled. Though the promoters were somewhat disappointed that the attendance was not perfect, Mr. Vinton was delighted with the response. He was pleased, too, with the atmosphere of the meeting. The parents did not dress like children, but they soon caught the idea and had much fun taking off their own youngsters. They met in classes with the teachers and learned about the courses being studied. By the end of the evening they seemed to have become really in earnest in wanting to take some of their normal responsibility for the religious education of their children. They even organized a parent-teachers' group to continue their study, and planned regular meetings.

After all the others had gone home the teachers stayed to chat with Mr. Vinton and evaluate the evening.

"It is one thing to meet parents in their homes," said Jane Peterson, "and quite another to be with them here in a party spirit. Did you notice how they loosened up?"

"I did," admitted Sue Powell. "Some of those who weren't too pleasant when we called on them that Sunday afternoon were quite different tonight. Now I feel that

all the parents are ready to back me to the limit."

"Maybe now we can get the children to do things outside the class period," said Dorothy Kean. "I believe the parents will be more ready now to help their children do assignments at home."

"All you say is important, particularly from your point of view as teachers," acknowledged Mr. Vinton. "But I have hopes that the parents will soon discover that they can't delegate everything to you. I'm hoping that at least a few of them will begin making the most of their educational opportunities in the home. That would make all the work worth while."

"Maybe some of the parents will become so interested that they will want to be teachers," said Martha Whiteside, who taught the leadership training class. "I wish I could get some of them in my class."

Harry Potter said thoughtfully, "I couldn't help thinking how grand it would be if we could get two parents like the Carters to take a class together. Besides making good teachers, it would mean that the whole family came to Sunday school together."

While locking up the building and going out into the winter night, the other teachers expressed themselves similarly. It had been an encouraging evening for all of them. They were looking forward to further fellowship with the parents' group.

## How to Use This Issue of the Journal

1. **Are you planning to build?** If so, Mr. Hockman's detailed account on page 4 of the way his church went about it will be of real help.
2. **Is your church's annual meeting coming soon?** Try out some of the ideas suggested by Mr. Ferguson in his article on page 12, "Your Church in Pictures."
3. **Leaders of adults** will get some ideas from "A Program That Is Never Dull," on page 15, and from the approach to parents described in "School Days," page 10.
4. **Children's workers** will welcome the series of practical articles on creative activities beginning in this issue. See "Let's Make a Mural" on page 13. Mrs. August Beck is the writer.
5. **Young people and their leaders** will find the specific suggestions on Youth Week, page 7, the incentive for early planning for the January observance.
6. **Dr. Percy R. Hayward's many friends** will enjoy his editorial on page 44 and the review of his newest book on page 32.
7. **Get off to a good start** on the New Year by using the candle-light service on page 16. Or, if that doesn't fit your particular situation, perhaps the worship service and play by Susan Welty in the December 1946 Journal will. A few copies are still available for 10c each.



# Your Church in Pictures

Have you tried reporting your church activities with colored slides and interesting comment?

by Alexander B. Ferguson\*

**W**HAT? Annual meeting time again? Well, not quite, but soon! What to do? Same as usual—a half-hearted gathering of half-interested faithfuls.

But it can be different, if not this year then certainly next. How? By *visualizing the events in your church year*.

And how to do this? Simple! Develop a plan and call in the amateur photographer in your church who just loves to take color slides. Tell him your plan and offer him a budget for film and flashbulbs. He'll be underfoot henceforth!

## The plan

Actually, the plan to get the color slides you need is simple. In essence, it is just photographing the important events in your church's life. Sit down once-a-month with your layman "shutterbug" and talk through the events of the next four weeks. Indicate to him which are imperative and which merely incidental to fill in a full report at the year's end. Let him share with you responsibility for deciding what to photograph but emphasize the events you know are strategic to cover.

Beyond this snapping monthly happenings, see your slide making as a real chance to put across the broader lines of your dreams and aims.

For instance, if you are planning an addition to your building, map out a campaign of pictures to help tell the church's needs. Photograph the crowded classes, the inadequate equipment. Set the searching lens of the camera on the cracked plaster in the vestibule hall. Amazing how effectively a picture dramatizes what we may train our every-Sunday eyes to overlook.

Add calculated touches of human interest to your list—the oldest regular attendee, the golden wedding

celebrants, the most photogenic baby (better watch this!).

Undoubtedly, bright ideas will start simmering right away. Stir them in, and evolve a "shot list" which will bring you one month farther along in a year's church program visualized.

## Taking the pictures

Probably your cameraman will have a good notion about how to take the picture but you might emphasize important points:

1. Never let a subject stare camera-wise except in portraiture. Tell him he won't get to Hollywood if he looks at the camera.

2. Take natural scenes—meetings in *action* with people *doing* things, *talking* together, and so on.

3. Re-stage the important events. As a matter of fact, many news photographs in your daily paper are *posed* pictures, often shot after the actual happening. Some things must be caught on the fly—but, the choir singing, the consecration of church school workers, the Scout troop being awarded honors, can all be done best after the actual event when your photographer can take time for the right set-up.

4. Most pictures made will be indoors, necessitating the use of photoflash or photoflood lighting. Simple guides are available at camera stores to help explain the techniques.

5. Emphasize camera angle possibilities. Generally, we enjoy looking at things we see best so take *close-ups*. But get odd angles as well, high above the subject, or low, for dramatic effect.

6. Remember to copy charts, graphic presentations made at meetings, colorful worship service outlines, beautiful worship service centers, and the like.

7. Often special slides, copied from drawings of the talented young artist in your midst, can present titles, figures, and facts to add to

the actual photographs.

## Presenting the pictures

Simple as showing the pictures may seem, artistry can help heighten interest here too! For instance, most people think of a logical, straightforward presentation—"Our year began with the annual meeting." But it is possible to hop in at the point of highest interest—"For most of us the big moment of the year was Easter Sunday when our new organ was dedicated." On the screen would be an especially beautiful slide of the chancel during the ceremony.

The presentation might continue—"This dedication marked a mid-point in a year of real success for our church, for, from the annual meeting (suitable frame to illustrate) through the Christmas Candelight Communion (as beautiful representation of this as possible) we moved ahead.

"We added sixty members to our roll (slide copy of art drawing including visualization of the number added). We oversubscribed our budget of ----- (could be a photographed copy of mimeographed budget sent to all members in fall campaign)."

Then could follow the reasons why the year was successful—the organizations, the officers, etc., to whom credit is due.

Worked into this roll call could come the events of the organizations—the men's club picnic, the Church School Rally Day, and the rest.

However, as you organize the available pictures, remember a few pertinent points for good presentation:

1. Assume the picture is on the screen (if it is, of course) and the audience sees it. Avoid over-use of words like "here you see," "the picture before you shows." Say instead, "Our Women's Guild had an especially good year (frame of Guild Meeting) under the enthusiastic leadership of Mrs. George Green (close-up of Mrs. Green in action at meeting).

2. Cue the first sentence of your commentary to the picture on the screen. Go to other related facts afterward. Avoid leaving the audience in the air as to what connection your words have with the slide before them.

\*Director of Visual Aids, Missions Council, Congregational Christian Churches, New York City.



3. Rehearse with your projectionist so that picture changes will come swiftly at the exact moment needed. Don't halt between each block of narration for the next frame. With practice, quick changes in the midst of sentences will prove possible and add much to audience interest.

4. Avoid holding a slide on the screen for more than thirty seconds unless it is especially beautiful, complicated, or interesting to your group. Better leave unsaid some facts and figures, than make your program lag or slow in progression. You will undoubtedly mimeograph full details for all to read leisurely anyway!

## Let's Make a Mural

First in a series of articles describing favorite types of creative activities

by Ruth Armstrong Beck\*

**L**EARNING through activities has come to be accepted as a most effective method of teaching and is being largely used in church school children's groups. This has come about as teachers have found that "telling" is not enough; that children put active effort into learning before what is taught becomes meaningful to them. Certain principles, however, should be kept in mind as plans for use of this teaching method are made:

All activities must be related to the subject and must be meaningful. There is no time for "bait" or "busy work" in a church school. Activities are not "something to keep those third graders quiet." The things which children and their leaders do together must be related to the unit of study so closely that, as the work progresses, the aims of the unit will be reached.

Activities must be well organized so that time and interest will not be lost while the leader collects material that should be ready in advance. On the other hand, plans should be flexible enough to encour-

### In conclusion

Will it work, visualizing your yearly program for annual meeting presentation? Sure! Results guaranteed. Of course, it's not an every-year stunt, but take the pictures yearly anyway. They will prove invaluable later.

Such visualization will perk up organizational annuals, yearly parents' nights in your church school, and special promotional drives needing assistance. A plan, a good cameraman (and don't forget to give him due credit) and a carefully worded presentation, are the necessary ingredients. Try cooking up something good—good to see and good to hear!

age children's thinking and include new ideas. Activities should be varied. This calls for inter-departmental cooperation, so that some experiences are not repeated too often, and other valuable ones omitted.

Activities should be suited to the age of the children. Small children cannot make things that require the use of the smaller muscles, or that require long periods of sustained thought and work. Older boys and girls need to be challenged with more difficult types of construction and to the creative use of their own abilities.

In carrying on activities the needs as well as the abilities of the individual child should be kept in mind. If a girl draws pictures well there is a temptation to get her to do most of the drawing, whereas other children may need this opportunity for expression and she may need to do something else.

Part of each activity includes evaluation by the children. Children are very fair in their estimation of what has been accomplished. A finished product is not the objective of the activity, but the children should have a sense of accomplishment and of completion. If the chil-

dren have done their best, and if they have grown in working, planning and sharing work and ideas, we may be sure that the activity has been worth while.

### Selecting the activity

Most church school quarterlies for teachers make suggestions for activities which will help to carry out the purposes of the unit. Teachers, after a careful study of the entire course, including all teacher and pupil materials, might list suggestions for activities. Then they need to ask pointed questions:

Which of these activities will best forward the purposes of the unit of study?

Which of these activities have the children recently done? (These will probably be eliminated, to allow a different type of experience.)

How long will each one take? Can we give the time to do a satisfactory piece of work, or would a more simple one be more suitable for the time, space and number of children?

Does the budget allow for the purchase of all the supplies necessary to complete the activity?

What will be done with the finished product? Will there be an opportunity to share the work with others?

After the activities have been tested in these respects, the children should be given an opportunity to choose, if they are familiar with the techniques, the ones they wish to carry out. Guidance must be given at this point, but there will be more interest, more learning, and more joy if boys and girls have something to say about the matter. They usually make a wise choice.

All materials must be ready for work. If paint or paper is missing one week, the desire to use them may not return when the materials have been collected. A supply cupboard for the church school, or for each department, if the school is large, is a real necessity. All basic work materials should be on hand and kept in good condition. These include paper, charcoal, crayons, pencils, tempera paint, clay, brushes, paint pans, bits of cloth, pipe cleaners, and clothes pins for making figures. Screens and toothbrushes for spatter printing and frames for blue printing will be helpful to have ready for work. (Blue print paper

\*Mrs. August Beck, wife of minister of First Presbyterian Church, Clinton, Oklahoma. Formerly Director of Children's Work, Minnesota Council of Churches.





*Decatur Herald and Review*

The children divided into groups and worked on the sections of the mural they had selected.

must be fresh so should not be purchased in large quantities.)

#### Making a Christmas mural

A certain primary department was planning for Christmas. The Christmas pictures were taken from the file and the children chose one or two for use in the room. After the familiar pictures were discussed, the teacher showed them another picture. It was a print of an ancient painting. The children noticed the difference in the figures, faces, and colors from the ones at which they had been looking. One child asked, "Why is the wall so cracked, and why does it look so dim here?"

The teacher pointed to the white, blurred spot on the print and told the children that this picture was first painted many years ago on the wall of an old, old church. In the conversation which followed, the boys and girls learned about murals. They found out that wall painting was one of the very first arts. Before people had Bibles to read for themselves, artists painted pictures on the walls of churches so that everyone could see them and be reminded of the stories. Sometimes pictures were painted in wet plaster. This was called fresco work. In painting murals, colors were applied on the walls and the paint was ab-

sorbed into the plaster. This created lovely colors.

There is very little mural painting in our churches today, she went on, but in some public buildings, murals may be found. They are rarely painted directly on the plaster; canvas is painted first and stretched across the wall. A mural is a continued picture which tells one or several stories. It may enlarge an idea or illustrate a subject.

After further discussion the children decided to make a mural of their own for Christmas, using a long piece of white wrapping paper which could be cut into sections for working and then fastened together on the wall. This activity was particularly appropriate for illustrating the Christmas story, which has several separate incidents. Also, the mural could be used in the worship experience of the Christmas season and could be shared with parents or with another department.

More pictures were taken from the file and the children went over the Christmas story step by step to get it clearly in mind. They decided that it could be divided into four sections, making four sections of the mural. These were: "Journey to Nazareth," "Shepherds on the Hillside," "The Baby Jesus in the Manger," and "The Wise Men Pre-

senting their Gifts." They would have liked to add "The Flight into Egypt" and "The Return to Nazareth" but there were not enough children for that many pictures.

The children then explored methods of coloring the mural. They had worked with wax crayons, with colored chalk, and with tempera paints. Wax crayons sometimes look weak and the colors dull when work is viewed from a distance. Children will naturally use good, strong color and this should be encouraged.

Chalk is good to use once in a while. An easy way to do a big job of coloring in a short space of time is to use several sheets of medium coarse sandpaper. Using good chalk of strong color, rub and chalk on the sandpaper until it is powdered. Guide lines should be put in the mural by the children before starting to apply the chalk. Each child takes a certain color to apply and "paints" with a handful of cotton. The cotton is rubbed into the powdered chalk and applied to the paper, rubbing the color into the background. Be sure that the paper does not have a high gloss as this will resist the chalk. Fine work is done with the chalk sticks, but backgrounds, trees, water, grass and any large portion of the mural is very effective when done with powdered chalk. Chalky hands may be quickly washed and dried.

This primary group, however, decided to use tempera paints and brushes, and this also was very effective.

The work was planned in this way:

1. The paper was divided into four sections, for the four different pictures. The children decided on which section they wished to work, and were formed into committees to be responsible for each section.

2. Resource materials, such as books and pictures, were made available and teachers gave guidance in planning costumes so that the mural would be accurate and true to Palestinian life. (Mistakes were made, but the group discussed them and changes were made when necessary.)

3. Colors were planned. They chose white, blue, black, yellow, brown and green. The blue ran through the entire painting, binding it together in color harmony.



4. The work plan varied, but the general pattern was: background and sky painted in first, figures painted next, small detail (star, animals, etc.) added last.

5. The work was completed and ready to be used in Christmas worship and sharing with other departments and parents. As the children explained the pictures and told their experiences as they made them, they enjoyed the familiar story and shared it with others.

#### Murals offer varied possibilities

Murals may be used as projects in any age group. Almost any subject lends itself to this type of work. Seasonal subjects may be illustrated, as can Bible characters, worship around the world, homes around the world, travel, children of other lands, missionaries and their work, growth of the Bible and of the church, and scripture verses illustrated in everyday life. If the group is very large, several murals may have to be planned, giving several aspects of the unit of work.

Murals are challenging, and may be used to record stories as they are studied, to illustrate Bible life and times, and to review or record the findings of a unit.

It will be noticed that throughout the making of the mural described above, all types of work were parts of the whole teaching process. Instead of dividing the periods into bits, giving fifteen minutes to study, fifteen to planning, fifteen to worship and half an hour to construction and cleaning up, the whole process was integrated. It is impossible to say, when children are learning through activities, that "now we learn" (as if the study of books or "being told" were "learning"); "now we discuss" (for discussion comes into every phase of the activity); or "now we express" (as the children are actively "expressing" themselves through all the shared experience.) Worship, too, may and should grow naturally out of the work, as the children stop to think over the message they are trying to tell, to express gratitude for the fun of working together, or perhaps even to thank God for the privilege of creating something and thus, in a small way, of entering into His experiences as the Great Creator.

# *A Program That Is Never Dull*

**An adult class uses the talents of its own group to plan stimulating study sessions**

**by Ruth Kemp Brown\***

**V**ISITORS to a certain "couples class" are always a little startled when they first learn that such a wideawake, fast-growing group has no teacher. Their surprise is increased on hearing that it changes its officers every six months, with rotation in office a requirement. There often are visitors, because this is the Rustin Couples Class at Mt. Vernon Place Methodist Church in Washington, D. C. How, they ask, can such a large class keep growing with no continuity in leadership? What has attracted the more than two hundred people whose names are on a class roll that keeps adding new members monthly?

The answer seems to be a simple one—a never-failing interesting and varied program. Some people who always before have found suitable excuses for themselves to stay away from a stereotyped Sunday school class, are constant attendants and active workers in this class. This is because a curriculum committee, composed of a class members, selects and directs a program which is never allowed to grow dull.

The chairmen of this curriculum committee, which is a husband and wife team (as are all the officers of the class), are appointed by the class presidents. They, in turn, select five couples to work with them. It is not hard to get busy, qualified people to serve for a six-months' term, especially when they know that they won't be asked soon to repeat this particular job.

The work is usually divided among the members of the committee so that each couple is responsible for the programs during one month only. So, instead of a six-months' tenure, which seems short enough in itself, the individual couple's term usually turns out to be for only one month. Even the most hardened complainer couldn't find much to fuss about in that!

\*Arlington, Virginia.

The entire committee has a general planning meeting at the beginning of the term to determine the subject matter to be covered and to distribute the duties according to the tastes and convenience of the members. Thus, if one of the men has to be in California on business during October, for instance, he and his wife perhaps will take the responsibility of getting speakers for December when some of the other members plan to be away at that time for the holidays.

Courses of study are, for the most part, original in idea and subject matter. During one term, for instance, some of the topics were: a series on "What We Believe"; a study of the Book of Acts; a series on "The Vital Choices of Life"; and a bang-up study of "Psychology and Life," including such titles as "Human Behavior, Wise and Otherwise," "Understanding Our Fears," "Developing a Christian Personality," and "Achieving Emotional Maturity."

In this class there are a large number of well-trained people. About half the time, therefore, the speakers are taken from among the membership. But curriculum committee members invite speakers from the church and from the city of Washington to talk on specified subjects. With such a wide and fertile field to choose from, the class naturally is not surprised to be hearing from the top of the crop often. There is always a wide variety of treatment, enough to make each Sunday a surprise in itself. One presentation which created great interest during the study on the Book of Acts was an original dramatic reading on "The Church in Jerusalem," given by a lawyer class member, an exciting and most unusual way of bringing biblical material to the attention of the listener.

During the series on "What We Believe," home study groups were

(Continued on page 36)



# Darkness and Light

## A Candle-Lighting Service for New Year's Eve or New Year's Sunday Night

by Edith H. Willis and Edith Ellsworth\*

For two or more Narrators, Accompanist and Choir, and two or more persons to light candles. (See production notes at end.)

### PRELUDE

### INVOCATION

HYMN: "We've a Story to Tell to the Nations"

(After final verse, Accompanist softly repeats refrain, to establish its emphasis as the melody to be repeated for later interludes.)

SCRIPTURE: Isaiah 60:2 and 56:10; John 8:12 and 1:4,5

(Choir or Soloist: refrain only of "Hold Out Your Light," from "Heaven'n Boun' Soldier," a Negro spiritual; or "Send Out Thy Light," by Gounod, abbreviated section found in many hymnals.)

1st NARRATOR: We stand tonight upon the threshold of another year. We would forget, for this brief hour, the clamor and confusion of the day. Gathered together in the name of him who knows no time or change—Guardian of all our yesterdays and Hope of all tomorrows—we seek to see more clearly whence we came, and where our future way should go. What darkness must we journey through? What light is there to guide us safely, surely on?

2d NARRATOR: Darkness of man's misdeeds: Ruthlessness. Intolerance. Injustice. (Each word spoken slowly, with differing inflections, to bring out the meaning.) Darkness within man's mind and soul: Ignorance. Superstition. And darkness of indifference, uncaring, unheeding. These, the Powers of Darkness, cannot be forgotten, or ignored.

1st NARRATOR: Is there any light, un-failing, that will guide us safely on? Men have sought in science and in learning light to lift them out of darkness. They have found that knowledge could not overcome ruthlessness, injustice, or indifference. It is not enough to know.

2d NARRATOR:  
The letter fails, and systems fall,  
And every symbol wanes;  
The Spirit over-brooding all  
Eternal Love remains.<sup>1</sup>

Light un-failing? We have seen it; we who bear the name of Christian. Light that shines out clear, undimmed, across the ages. Through the eager eyes of those who first called him Master, through their deep abiding memories, written down for all to read, we, ourselves, may see his Light, Who walked our earth. We can see him touch the lives of those about him with

transforming power. Matthew, tax-collector, heard the great imperative, by faith became Matthew, the disciple, in whose gospel is revealed the Christ he left all to follow. Simon, impulsive, fisherman of Galilee, by faith became Peter, the Rock. From all these, who then heard and followed, each according to his light, we see the one True Light of Life. (Central candle in seven branched candelabra is lit for the faith of the disciples.)

### PRAYER:

<sup>2</sup>We faintly hear, we dimly see,  
In differing phrase we pray;  
But, dim or clear, we own in Thee,  
The Light, the Truth, the Way!

1st NARRATOR: Across the centuries to us there shine like beacon lights the lives of men who with the eyes of faith once saw "through present wrong, the eternal right."<sup>3</sup> Men who were not disobedient to the heavenly vision, but gave their lives to bring new light into the darkest corners of their day.

3rd NARRATOR: "There was Paul of Tarsus, "breathing threats and murder against the followers of Christ." Transformed by the very Light he had opposed, Paul turned from darkness of intolerance to become the first Christian foreign missionary. Into the darkness of a pagan world, hungry for such a power to lift men out of the darkness of cynicism, indifference, and despair, Paul brought his impelling story of redeeming love, through faith, and of the hope of immortality. No man can measure how far the light of Paul shone out. We know it lights the hearts of men, today, with redeeming power. (Candle next to central, lighted one is lit for Paul.)

### PRAYER:

Such faith, O God, our spirits fill,  
That we may work with patience still.  
Who works for justice, works for Thee;  
Who works in love, Thy child shall be.<sup>5</sup>  
(Choir sings softly the refrain, "For the darkness shall turn to dawning.")

4th NARRATOR:<sup>4</sup> There was a Christian patriarch, Andrew of Crete, who had given his life to strengthen and extend the faith of those within his care. With heavy heart he heard that in Antioch, in Capernaum, and then in Jerusalem, the holy city, Christians had been slain or silenced

<sup>1</sup>J. G. Whittier, "Our Master"

<sup>2</sup>For instructions, see Production Notes at end.

<sup>3</sup>J. G. Whittier, "The Chapel of the Hermits"

<sup>4</sup>Or 2d NARRATOR, if only two are to be used.

<sup>5</sup>Samuel Longfellow, "O God, in Whom We Live and Move"

by the ruthless might of fanatical Moslem armies, sweeping out like fire to threaten all Christendom. What weapon could Andrew find to arm his people against such a foe? With trembling hands, he wrote out the anguish of his heart, in a hymn for his people to sing. A hymn of challenge for men in every age: "Christian, dost thou see them, on the holy ground, how the hosts of darkness compass thee around?" (Candle is lit for Andrew of Crete.)

### PRAYER:

Apart from thee all gain is loss,  
All labor vainly done;  
The solemn shadow of Thy cross  
Is better than the sun.  
To Thee our full humanity,  
Its joys and pains, belong;  
The wrong of man to man on Thee  
Inflicts a deeper wrong.<sup>6</sup>

HYMN: "Christian, Dost Thou See Them," stanzas 1 and 3

5th NARRATOR:<sup>4</sup> There was Francis of Assisi, growing up in luxury, lacking nothing that money could supply. Loving beauty and repulsed by ugliness, he shrank in horror from the ragged human scum, especially the loathsome, cringing lepers, begging outside the city gates. Then came to Francis a lingering illness, pain, and weakness. And he heard the call: "Preach, 'The Kingdom of Heaven is at Hand.' Take no gold, nor silver, nor sandals nor staff." And as little brother Francis he went out, winning others to join him, along the highways of Europe, bringing to men in the darkness of despair a revelation of the nearness of God's unfailing love, in the beauty of His world. So did the light of compassion shine out in a ruthless and indifferent day, turning cries of misery into songs of faith. (Candle is lit for Francis of Assisi.)

### PRAYER:

Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they.<sup>6</sup>  
(Accompanist plays refrain, softly, "For the Darkness Shall Turn to Dawning.")

6th NARRATOR: There was Martin Luther, an intensely religious, dynamic Christian churchman and teacher of theology, who as he lectured to his students from the life and letters of Paul, saw the simplicity and personal faith of the first Christians, when the Word of God was read by all, and the hymns of the church sung by all. In contrast, it seemed to him that the church in his day had substituted its authority, its direction, for the direction of God. Striking out with impetuous fire, renouncing the vows he had taken, Martin Luther was forced to hide, as a heretic, with a price on his head. But, safely sheltered, his tireless enthusiasm flamed out into the translation of the Bible into his own language, for all to read, and into the writing of dynamic hymns which should set men's hearts again to singing with the spirit, as in the days of Paul. Hymns to strengthen and uphold the faith of the first pro-testants: "Should

<sup>6</sup>Tennyson, Hymn, (from "In Memoriam")

"Strong Son of God, Immortal Love."

<sup>7</sup>From Luther's Hymns

\*Authors of Living Hymns and other program dramas.



we in our own strength confide, our striving would be losing.—God's truth abideth still. His kingdom is forever." (*Candle is lit for Luther.*)

PRAYER:

Shine in our hearts, most precious Light,  
That we Jesus Christ may know aright—  
Thou sacred Love, grace on us bestow,  
Set our hearts with heavenly fires aglow.\*

HYMN: "A Mighty Fortress is Our God,"  
stanzas 1 and 2.

7th NARRATOR: There was John Robinson, who also sought new light in the Word of God, shining beyond the inflexible rule and creed of the Church of England in his day. To differ with this authority was still punishable by imprisonment or death. But there were men who dared to be different, who escaped to Holland, some of them under John Robinson's leadership. There under his wise pastorate, in an air of freedom, their faith grew strong, but they longed for a land where they might try to build on earth a nearer model of God's Kingdom, as they understood it. So a chosen few were ready to leave for that great adventure in the New World. Pastor Robinson, who must remain behind with those less able to endure the hardships of such an undertaking, stood beside those daring souls, to bid them a last farewell. "Remember," he told them, "God hath yet more light to break forth from His Holy Word." Light to shine across the breadth of a great new continent. In public schools for children of all men. In town meetings where men spoke their minds, and tried to learn to live together in a free democracy. In churches where men might freely come to worship according to the dictates of their conscience. These stand as witness to the faith of men who followed the light John Robinson helped to send out. (*Candle lit for John Robinson, and followers in America.*)

PRAYER: "O God, Beneath Thy Guiding Hand," (read stanzas 1 and 2 of this hymn.)

(Choir sings 1st verse of "More Light Shall Break from out Thy Word," or refrain, "For the Darkness shall turn to dawning.")

8th NARRATOR: There were two quiet, studious brothers, John and Charles Wesley, who planned, with some of their student friends, a "method" of Christian living. Other students sarcastically named them "Methodists." Yet, in a few brief years, their nickname became the symbol of a new and joyous faith, made radiant with song. John Wesley preached as many as five times in one day, to mill hands, factory workers, coal miners, farm laborers: "Now is the day of salvation!" Charles Wesley gave himself untringly in writing and teaching his countrymen to sing his hymns, overflowing with the joy of Christian faith: "O for a thousand tongues to sing my dear Redeemer's praise." "Love Divine, all loves excelling." Breaking through a time of cold formalism among the educated, and dull hopelessness or drunken excess among the ignorant, these radiant brothers sent a warmth of human sympathy that began to trans-

form their country, and sent its influence on into a later day. We date our Watch Night services from the suggestion of a Methodist coal miner, in the year of our Lord 1740. The spirit of these two brothers still lives on, bringing new light into the darkness. (*Candle lit for John and Charles Wesley.*)

PRAYER: "Love Divine, All Loves Excelling." (Read first stanza.)

HYMN: "A Charge to Keep I Have"

9th NARRATOR: Time would fail us were we to mark the memory of all those who by faith went out to serve their fellow men. Who saw within their own civilized countries, so called, a darkness they must help to overcome. Darkness of inhuman punishment of those who erred; darkness of ignorance, of both holy things and secular, among those who could not pay to go to school; darkness of poverty and over-work. But we cannot pass unnoted the Christian missionaries who have heard the call to carry to other lands the message of God's truth and love. Walking by faith, not sight, in the midst of perils uncounted, they have brought the teaching, preaching, healing ministry of Christ's spirit to all the world. We remember David Livingstone, who inspired the great missionary movements of the past century.

(*Candle is lit for past missionaries.*) And also we honor Dr. Albert Schweitzer who today gives himself in the healing of sick bodies and in bringing a knowledge of a good God to darkened minds. (*Candle is lit for medical missionaries.*)

10th NARRATOR: From these, and from the lives of countless others, whose names are unknown to us, light shines out around the world, today. Missionaries and native followers of Christ, in every land and tongue hold their light high against the darkness and unrest, and turmoil of our day. In India, divided and bewildered. (*Candle lit.*) In Japan, seeking a new destiny. (*Candle lit.*) In China, suffering ruthless aggression. (*Candle lit.*) And in many other lands, where Christian men and women give themselves to help rebuild the lives of all the victims of war and destruction. (*Candle lit.—During prayer, following, all lights except candles are gradually turned out.*)

PRAYER: "O Lord and Master of Us All," (read first stanza.)

1st NARRATOR: Challenged by the immortal faith of these, whose lights shine out to us as witnesses, not only for themselves, but for so many more whose lives were touched by them, we turn our faces now toward the dawning of a new decade, a new half-century, the year of our Lord 1950. What challenge does it hold for us, of darkness to dispel? What promises of light, unfulfilling?

(Choir or Solo Voice: "Rise Up, O World, the Light is on the Hill.")

Rise up, O World, the light is on the hill:  
Face valiantly the work that lies ahead:  
Thine is the task to do Thy Master's will:

\*Words used by permission. Tune, *Finlandia*, with repeated refrain. Copies of words and music in *Twelve New Hymns of Christian Patriotism*. —(cf. notes.)

To this great day His mighty Hand has led;  
God's bugles blow, the dawn of light is here;  
Stand on thy feet and put away thy fear!

Have hope, O World, 'tis thine to seek and find

The everlasting secret of the skies;  
That human hearts can still be good and kind!

The flag of faith forever bravely flies  
Above the cross-crowned hill of Calvary,  
And points the way to man's great destiny!

Have faith, O World, that all is well and good;

March forward to this brave, new dawn of hope;

Send forth the bugle call of brotherhood  
Where men in terror blindly reach and grope.

It is the Christian day, let anthems ring;  
Let every Christian heart in glory sing!"

1st NARRATOR: There is, still, darkness of ruthlessness, injustice and intolerance.

2nd NARRATOR: We must hold high the light of Him who said: "Blessed are the merciful."

1st NARRATOR: There is, still, darkness of ignorance and superstition.

2d NARRATOR: We must spread far and wide His light who said: "I am the way, and the truth, and the life."

1st NARRATOR: There is, still, darkness of indifference—numbing, blinding indifference of all good people who never see the need beyond their door.

2d NARRATOR: Against this darkness we must continue to pray and believe the prayer He taught his own to pray: (*Leading all in the Lord's Prayer.*)

THE LORD'S PRAYER

HYMN: "Awake, my Soul, Stretch Every Nerve"

## Production Notes

This program is planned to be adaptable for as formal or informal presentation as the wishes of the group may dictate, and for groups of any size. It can be used as an early evening service, or vesper service, as well as for a midnight Watch Service on New Year's Eve. Two narrators may carry the whole service, alternating voices, or a series of narrators may present each new personality, as marked in the text. The final statements of present darkness and the light to be upheld might, in an informal service, come from six different persons who rise from among the listeners to give their testimony. If these are changed to present the challenge of situations in the community concerned, that would be much more effective.

The seven branched candelabra, centered where it will be the focus of interest in the unfolding drama of the centuries, holds seven candles to be lighted alternately by two young people who sit at either side and who come forward alternately, to light the candles (each, after the central one, on their own side, for bal-

(Continued on page 36)



### Primary Department

by Melba Petersen\*

THEME FOR JANUARY: *The Baby Grows Up*

#### For the Leader

It is sometimes difficult for the children of the primary department to think of the Baby whose birthday they celebrate at Christmas as the man Jesus. Immediately after Christmas is a good time to think about the baby growing up through a normal, happy childhood to a useful adult life. Children should become aware of the fact that Jesus grew naturally into the kind of person he was, and was not so perfect as a child or adult that there were never any doubts or hard decisions for Him. They should be helped to realize that what they are now is the determining factor in the kind of adults they will become. It is possible for any child to try to live as Jesus did and they should feel that it is not only possible but desirable to apply His teachings to their lives.

This is too big an aim to hope to accomplish in a few worship services, but each time there is some study or worship centering about Jesus another step is made in bringing the children closer to him.

#### Additional Resource Materials

##### SONGS

From *Hymns for Primary Worship* (Westminster or Judson Press)

- "When Jesus Was a Little Boy," No. 72
- "I Like to Think of Jesus," No. 76
- "Jesus in Galilee," No. 77
- "The Children's Friend," No. 83
- "Jesus Was a Loving Teacher," No. 85
- "Before the Long and Busy Day," No. 87
- "The Loving Jesus Is My Friend," No. 122

From *When the Little Child Wants to Sing* (Westminster or Judson Press)

- "The Boy Jesus," No. 44
- "Once Upon a Hillside," No. 46 (sing to the children, letting them learn the last stanza.)
- "Jesus Is the Children's Friend," No. 48

From *Sing, Children, Sing* by Edith Lovell Thomas (The Abingdon Press)

- "When Jesus Was a Little Boy," No. 101
- "Doing Friendly Things," No. 102
- "The Children's Friend," No. 103
- "Friends of Jesus," No. 106

##### STORIES AND BOOKS

*The Little Boy of Nazareth*, Elizabeth Bonser, Richard C. Smith. Designed to interpret Jewish child life in the time of Jesus.

*The Cedar Block*, Mary Lloyd Callaghan, Judson Press. Asa has to stay home while his friend Jesus makes the pilgrimage to Jerusalem, but he has many experiences which he illustrates on the six sides

of a block Jesus had given to him. These experiences form the basis for some of the later parables.

*Jesus, Friend of Little Children*, Muriel Chalmers, Thomas Nelson and Sons.

*When Jesus Was a Boy*, Mary Entwistle, Thomas Nelson and Sons. Both of these little books are favorites with children and give good background material.

*Jesus and His Friends*, Mary Alice Jones, Rand McNally & Co. Stories of Jesus and his disciples.

*Tell Me About Jesus*, Mary Alice Jones, Rand McNally & Co. Bobby finds out about the kind of man Jesus was.

*When Jesus Was a Boy*, Elizabeth L. Reed, Pilgrim Press. A course of study for boys and girls that tells about Jesus' life when he was growing up in Nazareth.

*A Picture Book of Palestine*, Ethel Smither, Abingdon-Cokesbury Press. The pictures and text give good background into the kind of country Jesus lived in.

##### POETRY

Occasionally songs are a little long to be learned for the Sunday morning sessions but make a fine contribution to the worship service when used as poems. Some of the suggested poems appear in the books as songs.

From *Hymns for Primary Worship* (Westminster or Judson Press)

- "Long Years Ago in Palestine," No. 78
- "When Jesus Walked in Old Judea," No. 80
- "Jesus Went Alone to Pray," No. 88

From *When the Little Child Wants to Sing* (Westminster or Judson Press)

- "I Like to Think of Jesus," No. 157

##### AUDIO-VISUAL MATERIALS

*Flat Pictures:*

- "The Lord of Joy," Tarrant
- "Jesus and the Children," Cizek school
- "Jesus and the Children," Elsie Anna Wood
- "The Hilltop at Nazareth," Elsie Anna Wood
- "Of Such Is the Kingdom of Heaven," Elsie Anna Wood
- "The Sermon on the Mount," Elsie Anna Wood

(There are many other suitable pictures by Elsie Anna Wood which are available in 3½ x 5½ inch size for 5c each, or in 12 x 18 inch size for 30c each. They may be purchased from the Pilgrim Press and other denominational bookstores.)

- "Follow Me," Tom Curr
- "The Carpenter's Shop," Margaret Tarrant

In addition to the flat pictures named there are many fine ones in the sets of teaching pictures which accompany most courses of study. These can be mounted on cardboard such as is used for posters and given a light coat of paste wax to preserve them. Another good source of pictures illustrating the customs of the country is the *National Geographic Magazine*.

#### Projected Pictures:

2x2 slides of the above named flat pictures may be obtained for 50c in cardboard mounting, 60c in glass mounting, from the Society for Visual Education, 100 East Ohio Street, Chicago, Illinois, or from your denominational publishing house.

"When Jesus Was a Boy," "Jesus, Friend of Little Children," other Nelson Bible books are available in colored film-strip from the Society for Visual Education at \$5.00 each. The same books, consisting of pictures with manual, are available in 2 x 2 slides from Yale Divinity School, New Haven, Connecticut for \$1.50 rental fee for each set.

"Two Thousand Years Ago" is a series in five parts available in 16mm motion picture or filmstrip form. The rental for each motion picture, sound, black and white, running about 20-25 minutes is \$6.00. Purchase price for the set of six filmstrips is \$10.50. Titles of the motion pictures are: "The Home," "The Day's Work," "The School," "The Travellers," "The Synagogue." Available from Religious Film Association and denominational publishing houses.

"Bible Customs," Part I and Part II, each consisting of 9 2x2 color slides, \$4.50 each set. These are the Providence Bible pictures similar to the large teaching pictures used by most denominations. RFA or denominational publishing houses.

#### January 2

THEME: *A Helpful Boy*

PRELUDE: "We Would See Jesus"

CALL TO WORSHIP: Psalm 100:4,5a

SONG: "Dear God, We Thank You," No. 8, *Hymns for Primary Worship*

LEADER: Christmas is over now for another year but the spirit of love and kindness that we show at Christmas should remain a part of our lives all year long. We have heard stories about the birth of the baby Jesus and today \_\_\_\_\_ is going to read from the Bible about the way the little baby grew up.

SCRIPTURE: (read by child) "And Jesus increased in wisdom and in stature, and in favor with God and man." Luke 2:52

#### STORY:

##### A BOY WHO HELPED

"Wake up, Jesus, wake up." A soft voice was calling the little boy as he lay sleeping on his mat. He rubbed his eyes and tucked his head farther under his robe. But then he remembered his baby sister who had been sick and he couldn't sleep any more. He stood up, put his robe on, rolled up his sleeping mat and tucked it away in a corner. Then he went over to peck at his baby sister.

"How is baby Elizabeth this morning, Mother?" he asked.

His mother smiled down at him. "I think she is a little better. If you put your hand very gently on her forehead, you can tell that it is not so hot any more. That means the fever is going down and she will get better."

Jesus felt his sister's head very carefully

\*Chicago, Illinois.



so as not to waken her. It was cooler, just as his mother had said. He was glad, for he loved his little sister and wanted her to get well quickly.

"She will still need a great deal of care, though," Jesus' mother was saying, "and tomorrow is the Sabbath so I have much work to do today."

"I can help, Mother. I can help you before I go to the synagogue school and then when I come home I can help you some more."

"That is fine, Jesus. But first you must have your breakfast," and Jesus' mother laid out some bread for him to eat.

When he had finished eating, Jesus went out to the field to gather the sticks and grasses that his Mother would use to heat the oven. This oven was round and small and was outside of the house. Jesus placed the sticks and dried grasses inside the oven so his mother could light them when she was ready to bake the flat loaves of bread for their meals. By the time he had done this it was time to go to the synagogue school.

After school Jesus wanted to play with the other boys in the market place, but he remembered how tired his mother had been from all the nights she had watched over his sick little sister, so he hurried home instead. The baby was awake when he got there and she cooed and waved her little hands when she saw him.

"I am glad you are home," said his mother. "I have been trying to amuse the baby since she woke up, but I must get some water from the well. There just wasn't time this morning. Could you play with her for a while?"

Jesus was glad to play with the baby. He sat down on a rug with her and showed her a little block of wood he had. Then he drew funny pictures on the wood and showed them to her. The time went so fast that he hardly realized his mother had been gone before she was back. He ran a few more errands and then was told that he could go play with the other boys.

When he was gone out, however, he heard the hammering coming from his father's carpenter shop at the side of the house.

"Shall I help clean the floor, Father?" he asked. Joseph was glad he had someone to help him. He worked away while Jesus carefully cleaned the floor of the shavings and while they worked they talked about the things Jesus had learned in school.

"I learned a new verse today that we can sing as we go to the synagogue tomorrow. It says, 'Enter into his gates with thanksgiving, And into his courts with praise; Be thankful unto him, and bless his name, For the Lord is good.' The teacher said that we should always be thankful to God wherever we are."

Joseph looked up from his work thoughtfully. "Yes, my son, we should be thankful always, for God has been good to us. He has given us a nice home filled with love and understanding, he has made little baby Elizabeth well again, and best of all, he has given your mother and me a son who is a willing helper and of whom we are very proud."

**DISCUSSION:** Let children discuss ways they help at home and how they show their growth by accepting responsibility.

**SONG:** "When Jesus Was a Little Boy" (see above)

**PRAYER:** Help us, O God, to grow each day the way that Jesus grew. Help us to be more helpful and loving and kind. Amen.

## January 9

THEME: *A Visit to the Temple*

PRELUDE: "We Would See Jesus"

CALL TO WORSHIP: Psalm 122:1

SONG: "This Is Our Church," No. 109, *Hymns for Primary Worship*

**STORY:** The leader may tell the story of the visit to the Temple as found in Luke 2:41-51. Many of the books of Bible stories for children have this story in them if the leader prefers to read it.

### CONVERSATION:

This should be a period in which the children are helped to understand the story better and have their questions answered. The importance of this Passover feast to the Jewish people, the thrill of seeing the Temple in Jerusalem, the sense

of growth Jesus had at finally reaching the age when he was no longer considered a child,—should all be brought out in conversation. Relating the events to similar highlights in the children's life today wherever possible will make the story seem more real. An alert group would enjoy thinking of some of the questions Jesus might have wanted to ask the teachers in the temple.

**SONG:** "Jesus in Galilee" (see above)

**PRAYER:** O God, we are glad for Jesus who taught us how to live close to you and how to find your plan for each one of us. Amen.

## January 16

THEME: *Jesus Becomes a Teacher*

PRELUDE: "We Would See Jesus"



*It's welcome—worshipful—worthwhile!*

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**CALL TO WORSHIP:** "This is my commandment, that you love one another as I have loved you." John 15:12 R. S. V.

**SONG:** "Jesus Was a Loving Teacher" (see above)

**LEADER:**

We have been thinking together about Jesus when he was a child and the way he grew to accept responsibility as a man. For many years after he was old enough to help he worked with his father in the carpenter shop. He worked as a carpenter until he was about thirty years old but all the time he was thinking. He felt that God had given him a great work to do in the world and he was preparing himself to do this work.

When Jesus felt that he understood what God wanted of him he left his work as a carpenter and went about the country teaching. He taught and preached outdoors on the hillsides and on the shores of the lake. The people liked to hear him and came in great crowds. Once there were so many that he had to get into a boat to preach to them for they kept pushing closer and closer to the shore to get a glimpse of him.

Jesus helped people by showing them what they must do if they wanted to be happy and to please God. He helps us too by showing us what to do. In the Bible we have some of his greatest teachings written down so we can read and remember them. Let us think of some of the things we can remember that Jesus taught us to do.

**DISCUSSION:** Use Bible verse cards, if you have them, or choose verses that the children already know to illustrate the suggestions they will make. Familiar scripture may be recalled by the teacher and discussed by the children. Such passages as: Let us love one another; Be ye kind; Overcome evil with good, are examples.

**SONG:** "Before the Long and Busy Day" (see above)

**PRAYER:** O God, we thank thee for Jesus. For the love and kindness he showed to everyone,  
For the things he taught us about thee,  
We thank thee, O God.  
Help us to remember that you can work through our lives too.  
Help us to live as Jesus taught us to live. Amen.

## January 23

**THEME:** *Jesus Tells a Story*

**PRELUDE:** "We Would See Jesus"

**CALL TO WORSHIP:** "I Like to Think of Jesus" (see Poetry above)

**SONG:** "The Loving Jesus Is My Friend" (see above)

**LEADER:**

We all like stories, don't we? People in Jesus' day liked them too and Jesus was a good story-teller. Often he would tell them a story to help them remember what he was teaching them. These stories were called parables and many of them have been written down and we can read them in our Bibles.

One day Jesus was trying to teach people that God loves them always, even when they do things that make him sad, and he is very happy when they are sorry for what they have done and try to do better. This is the story Jesus told to help people see what God is like.

(Note: If there is time for preparation it would be good to have the story dramatized by a small group rather than read by the teacher. However, this is impractical unless there is ample time for preparation several weeks in advance.)

**STORY:** "The Good Father" (Tell the story of the Prodigal Son found in Luke 15:11-24.)

**PRAYER:** Thank you, God, for loving us always, even when we do things that are wrong. Help us to do the things that please thee so we may grow as Jesus grew, in favor with God and man. Amen.

**SONG:** "Jesus Was a Loving Teacher" (see above)

## January 30

**THEME:** *Jesus Makes a Friend*

**PRELUDE:** "We Would See Jesus"

**CALL TO WORSHIP:** "Let us love one another; for love is of God." (I John 4:7)

**SONG:** "Friends of Jesus" (see above)

**SCRIPTURE:** Mark 2:14 (read by one of the children)

**LEADER:**

Jesus taught people about the way they should live not only by telling them what to do and by telling them stories, but also by the way he lived. He never asked people to do things he wasn't willing to do first. He wanted people to be friendly and kind to each other and so he was friendly and kind to people and looked for the good in all of them.

**STORY:** "A New Disciple"

Matthew was a tax collector for the Roman government. There were heavy taxes on all goods that were brought into or out of the country and the tax collectors sat at their tables along the highways collecting the money before the merchants could move on. People hated to pay the heavy taxes and they hated the tax collectors. Sometimes these men charged more than they should have and kept the extra money for themselves.

Jesus was walking down the highway when he saw Matthew sitting at his table counting the money he had collected. Jesus knew that Matthew must be lonely and sad because the people hated him. When Jesus got to the tax collector he stopped to talk to him. As they talked Jesus knew that this man would be a loyal and faithful friend. So Jesus told him about God's work that needed to be done and asked Matthew to join him and work for God instead of for the Romans.

Matthew looked up into the face of Jesus and saw the love and understanding there. He pushed back the money he had been counting and stood up with a smile on his face. From now on he wouldn't be a hated tax collector but a disciple of Jesus.

**PRAYER:** We thank you, God, for Jesus whose love changed the lives of people. We know that we can make people happier too by giving them our friendship. Amen.

**SONG:** "Doing Friendly Things" (see above)

# Junior Department

by Grace W. McGavran\*

**THEME FOR JANUARY:** *The God We Worship*

## For the Leader

January is a very productive month in many church schools. The excitement of Christmas is over. There is nothing in particular, unless it be bad weather, to keep the boys and girls away from the church.

Somewhere in the cycle of months it is well to guide the boys and girls to enter into their worship of God with a deeper understanding of his greatness and goodness. So this month has been chosen for thinking about five of the attributes of God: his greatness, his goodness, his wisdom, his understanding and his love. Some use is made of the contrast between God and the ideas that people of Bible times had about the gods they worshiped. The same thing might be done with some of the non-Christian religions of today, but it is simpler to use illustrations from the past.

The hymns suggested are taken from *Hymns for Junior Worship* unless otherwise noted, but many of them will be found in other hymnals as well.

If you wish to use pictures at the worship center, let them be such pictures as Norman Rockwell's *Freedom to Worship*

\*Vancouver, Washington.

(from the "Four Freedoms" series produced during the war); or one of the pictures from such a set as the Uniform Lesson Picture Rolls, showing King Solomon in meditation; or Abraham beneath the stars in worship; or a group around an altar; or worship in the Temple. Do not use Jesus in prayer, since such pictures are related to specific problems in Jesus' life and should be saved for future use. You may prefer to have evergreens and candles at the worship center.

## January 1

**THEME:** *The Greatness of God*

**PRELUDE:** "Holy, Holy, Holy, Lord God Almighty"

**CALL TO WORSHIP:** (read by the leader from the Bible) Psalm 113:1-4,9c.

**HYMN:** "Holy, Holy, Holy, Lord God Almighty"

**SCRIPTURE:** Psalm 24 (said in unison from memory if possible; otherwise read by all.)

**HYMN:** "O Worship the King"

**PRAYER:** O Lord God, Creator of all the world, and loving Father of its peoples, hear our praise this day. Help us to know and love thee better. Help us to be aware of thy greatness and power and to want to work with thee in thy world. Bless all people everywhere and guide them toward thy ways. In Jesus' name we ask, Amen.



#### OFFERING SERVICE:

*Leader:* "Let each man do according as he hath purposed in his heart; not grudgingly or of necessity; for God loveth a cheerful giver."

*Music during Offering:* Hymn tune, *Canonbury*

*Hymn of Dedication:* "Bless Thou the Gifts"

#### LEADER:

During this month we are going to think about God. We are going to think of him in several ways. We shall speak of his greatness, his goodness, his wisdom, his understanding and his love. Can any of you give us other words that tell us the sort of person God is? (The juniors may think of such things as "merciful, full of lovingkindness, just, knowing everything, joyous, forgiving," etc.) We worship God and we praise him, and as we think of his greatness today we shall particularly rejoice in his power and might. Several juniors will help us to think of the greatness of God.

**FIRST JUNIOR:** God is great. We think of his greatness when we think of the world that he has created. (Reads or recites)

All things praise Thee, Lord Most High:  
Heaven and earth, and sea and sky,  
All were for Thy glory made,  
That Thy greatness, thus displayed,  
Should all worship bring to Thee;  
All things praise Thee: Lord, may we.

All things praise Thee: night to night  
Sings in silent hymns of light;  
All things praise Thee: day to day  
Chants Thy power in burning ray;  
Time and space are praising Thee;  
All things praise Thee: Lord, may we.

—GEORGE W. CONDOR

**SECOND JUNIOR:** God is great. We know it when we compare our knowledge with what God knows. (Reads Job 38:1, 16-18, 31-33. This has words hard to pronounce and should be practiced beforehand.) We cannot imagine such greatness as is God's but we can praise and worship him for it.

**THIRD JUNIOR:** God is great. Men and kingdoms rise and fall, but God remains. (Reads Psalm 90:1, 2, 4.)

**FOURTH JUNIOR:** God is great. He is great in all the things that we think much of. (Reads Psalm 89:13-15.)

**CLOSING HYMN:** "Let Us, With a Glad-some Mind"

#### January 8

**THEME:** *The Goodness of God*

**PRELUDE:** "Holy, Holy, Holy, Lord God Almighty"

**CALL TO WORSHIP:** (read by the leader from the Bible) Psalm 113:1-4, 9c.

**HYMN:** "Holy, Holy, Holy, Lord God Almighty"

**SCRIPTURE:** Psalm 33:1-5 (read in unison by a group of juniors)

**HYMN:** "With Happy Voices Ringing"

#### PRAYER:

Dear God, our loving Father, we praise thee for thy greatness and power. We think of thy strength and are glad. But most of all today, Lord, we think of thy goodness and how thou dost love that which is right and good. Thou art righteous and can do no wrong. Help us too, to love that which is right and good and to turn from what is wrong. Guide us and bless us as we try to walk in thy ways. Amen.

**OFFERING SERVICE** (See service for January 1)

**LEADER:** "God Is Good"

Sometimes when we talk about the goodness of God we mean God's goodness toward us. But today when we speak of the goodness of God we are thinking about how God is always doing what is right, and never doing what is wrong.

We are so used to thinking of God in that way that we don't realize that sometimes people did not think of their gods as being righteous or loving the right. The Greeks of olden time worshipped gods who were thought to be very powerful. But they were all the time doing things that even mortals thought to be wrong. The Greeks had no idea of a god who was righteous. The old Roman gods and the Egyptian gods and the Hindu gods were thought of as lying and cheating and doing wrong if it suited them. Some of the gods of some of the nations were really terrible gods who not only did wrong themselves but who were pleased when the people worshipped them by doing 'wrong things.

In the midst of all these old religions, which had thoughts of their gods as doing wrong as well as right things, the Jewish people came to understand more and more clearly that God is a righteous God,—that he loves that which is good and despises that which is evil. They came to understand that God would never do what is wrong. And gradually they grew to believe that God expects people to choose to do what is right not only sometimes but all the time.

It is a wonderful thing to worship a God who is good, and who loves goodness and who is happy whenever we choose to do that which is right. It is wonderful to know that God would never do a wrong thing,—that all his might and power and greatness is always used on the side of right and never for one little moment on the side of wrong. Best of all, God is wise and knows what is right. So, as we think of God's greatness and glory we think also of his righteousness and praise him for it.

**CLOSING HYMN:** "Come, Thou Almighty King"

#### January 15

**THEME:** *The Wisdom of God*

**PRELUDE:** "Joyful, Joyful, We Adore Thee"

**CALL TO WORSHIP** (said by leader): Psalm 100:4, 5

**HYMN:** "Joyful, Joyful, We Adore Thee"

**SCRIPTURE:** Psalm 103:19-22 (read by an older junior)

#### PRAYER:

Dear God, we thank thee that we may come again on this Lord's day and give thee praise and learn of thy will for our lives. We thank thee that in this world of thine we may count on thy power, greater than any other power in the world. We thank thee that we may know that thou art good, using thy power always in right ways. Help us, too, to be and do what is good, using our abilities as thou wouldst have us. And, dear Lord, we are glad that thou art wise, and that thou canst help us to be wise in choosing what to do and what not to do. Bless us today, and guide and keep us in thy holy way. Amen.

**HYMN:** "All Beautiful the March of Days"

**OFFERING SERVICE** (See service for January 1)

**LEADER:** "God Is Wise"

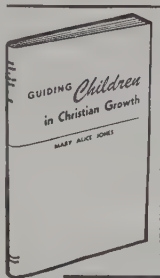
We have thought of God as great and as good. Today we are to think of him as wise. Once I heard a person say, "Carl Jones understands all about growing plants and trees. He's a very wise man." Is God wise in that sort of way? Tell me some things that would make you think so.

(The boys and girls may speak of God's knowledge and understanding of the world; of its processes; of minerals and chemicals and how birds fly, and other like things.)

Another time I heard someone say, "Mrs. Purdy is a very wise woman. She knows just how to help the boys and girls in her school to grow in all sorts of ways." Is God wise like that?

(The boys and girls may speak of God's understanding of human nature and of

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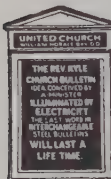


his laws of growth.)

Once a scientist figured out how to develop some medicine that would cure certain diseases. He was honored as a very wise man. Is God wise like that?

(The juniors may speak of God's creation: his intricate patterns of life and growth and development; his won-

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derful plans of life and growth and death and decay; his patterns of change and sequence.)

I know artists who paint beautiful pictures, composers who delight our ears with sound, sculptors who mold masses of material into shapes of beauty and awe, builders who fashion mighty buildings. We think of them as full of wisdom and genius. Is God like that?

(The juniors may speak of the marvelous beauty in God's creation—flower forms, insect forms, cloud patterns, color, mountain masses, level plains, water in its various forms, bird song, wind-voice, thunder, human voices and other evidences of God's wisdom and creative greatness.)

God is wise: in these and in many other ways we note his wisdom. He has made wise laws, some of which he leaves it to us to follow if we are wise, or to neglect if we are foolish. Let us sing a hymn that helps us to think of our part in answer to God's wisdom.

**CLOSING HYMN:** "Maker of the Planets"

## January 22

**THEME:** *God Is Understanding*

**PRELUDE:** "O Worship the King"

**CALL TO WORSHIP:** (Said by leader)

Psalm 100:4,5

**HYMN:** "O Worship the King"

**SCRIPTURE:** Psalm 103:1-5,17,18.

**PRAYER:** Dear God, we come again to praise and worship thee. Thou knowest our hearts and how we would ever do what thou wouldst have us do. But we are often tempted, Lord, and need thy help to keep us strong to do the right. Bless us today and all through this week and guide us in thy paths. Amen.

**HYMN:** "With Happy Voices Ringing"

**OFFERING SERVICE:** (See service for January 1)

**LEADER:** "The Forgiving Husband"

Once upon a time there was a man. He had a wife and several children. But his wife was not content to stay at home. She left a note and ran away. She took a job in another town. She thought that she would have a happier life with money to spend on herself than she would have preparing meals and working to keep house for her husband and family.

The husband might have been very angry and said ugly things about her. But he was a very understanding sort of man. He knew how tired she got of all the work of looking after the family. He said to the children, "Your mother has gone away

for a little change. Some day she will come back." And he helped them to manage the housework and the meals. He never said unpleasant things even though it was very, very hard for him to keep the family clean and well-fed and happy.

One night the door opened softly. There was his wife! She had come home. She was almost afraid to come in, but he opened his arms and welcomed her. He told her he understood why she had gone. He said that he was so, so glad she had come back.

The wife was glad, too. She found out that hard work at home, with a loving husband, and loving children, was better than having an easier time with no one who cared much what happened to her.

Sometimes people are like that wife about doing the things that God wants done. They find it hard to live in Christian ways. They think it unpleasant to have to attend to church duties and home duties and to choose the right. Sometimes they run away from it all in their minds. They do what they want to do even though it may be wrong. They stop doing their Church work. They chose to work and play with people who are not paying any attention to Christian ways.

But God is very understanding. He knows it is not easy to live in Christian ways. And he is ready to forgive us when we have been foolish and have stopped trying to be Christians. If we are sorry, he is ready to help us to live in right ways again. He is always ready to help us to do what is right, and he always understands what we find hard about it.

God is great; he is good; he is wise; he is understanding. God is always near to help and guide us. Let us sing of his nearness and his love.

**CLOSING HYMN:** "The Lord Is Ever Near"

## January 29

**THEME:** *The Lovingkindness of God*

**PRELUDE:** "For the Beauty of the Earth"

**CALL TO WORSHIP:** Psalm 113:1-4,9c

**HYMN:** "For the Beauty of the Earth"

**SCRIPTURE:** I John 4:7-11

**PRAYER:** Dear God, our loving Father, we bow before thee in love and praise. We thank thee for thy great love which has given us so much of beauty and delight. We thank thee that we may love thee, as children love a beloved father, knowing that in all thy greatness and goodness and wisdom and understanding, thou does love us and guide us and desire our welfare. Help us to be what thou wouldst have us be, walking ever in thy ways. Amen.

**HYMN:** "Maker of the Planets"

**LEADER:**

Once when Jesus was wanting to help people to know what God is like, he told the story of a loving father who had a son. Listen to that story from the Bible. (Read the parable from Luke 15:11-24.) God is like that father. He is very wise and does not make people do what is right. He is sorry when they do wrong. And if they stop doing wrong and come back to doing what is right he is ready to love and receive them. God's love never leaves us even when we are forgetting his ways. It is with us night and day. He is always loving us and ready to help us to be happy Christian boys and girls and men and women. God is great; he is good; he is wise; he is understanding and he is full of lovingkindness.

**CLOSING HYMN:** "My God, I Thank Thee"

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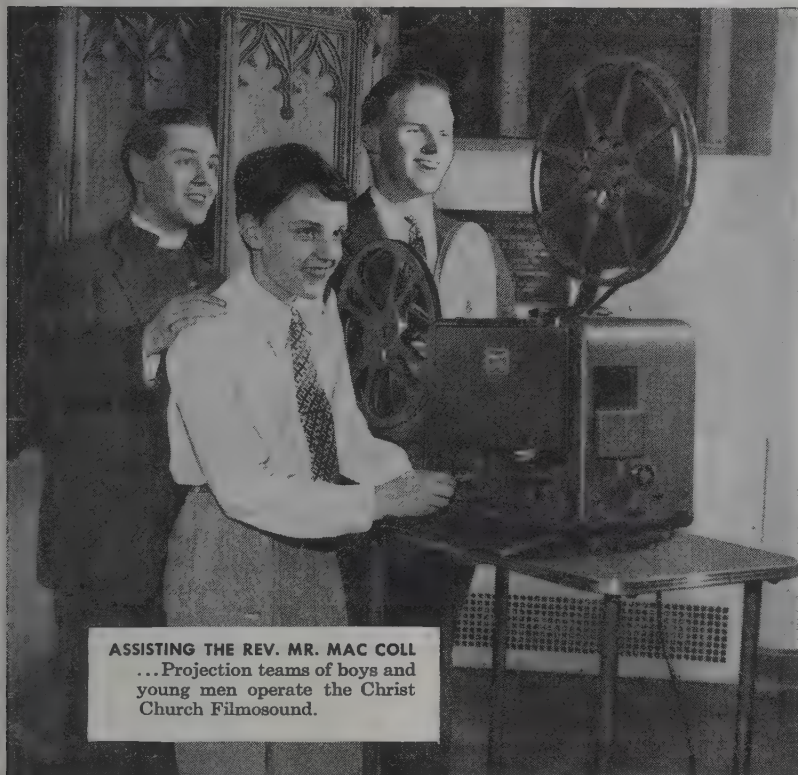




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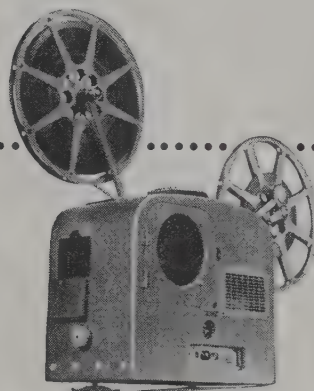
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# Junior High Department

by Stella Tombaugh Hazzard\*

THEME FOR JANUARY: *Love Changes Things*

## For the Leader

A brand new year with all its possibilities lies before us. When the Junior High Worship Committee meets to plan for January they may wish to discuss some of the things they wish to accomplish during 1950.

They will want to learn more about God and the way he works in the world. They will want to learn more about life. Life is a great adventure and often a great enigma to junior high youth. With a very little suggestion the group may be led to resolve to make the worship services as meaningful as possible this year and to keep them simple and sincere. This discussion may lead into a spontaneous worship experience and desire to turn in prayer to the Heavenly Father for guidance. Do not force it but be on the alert for the possibilities of spontaneous worship.

These suggestions for January are based on the characterization of God in I John 4:8, "God is love." The general theme is *Love Changes Things*. We start with a resolve to open our hearts and lives to Jesus' leadership and proceed to learning more about where consecration to a God of love has led others and may lead us.

Let your worship committee use these suggestions for making their own services but do not let them think they must be used just as here presented if they can be adapted to fit their own needs by changing them.

## January 1

THEME: "Come into my heart, Lord Jesus"

WORSHIP CENTER: Holman Hunt's picture "The Light of the World"

PRELUDE: "Joyful, Joyful We Adore Thee"

CALL TO WORSHIP: "If any one is in Christ, he is a new creation, the old has passed away, behold, the new has come."—II Corinthians 5:17 (RSV)

HYMN: "Joyful, Joyful We Adore Thee" or "Love Divine, All Loves Excelling"

PRAYER: (By a youth. Let this be a prayer for strength and guidance during the new year. Pray that the love which came down at Christmas may dwell in our hearts throughout the year.)

PRAYER RESPONSE: "Savior, Hear Us We Pray"

OFFERING, with dedication: "All things come of thee, O Lord; and of thine own have we given thee."

PICTURE STUDY: Holman Hunt's "The Light of the World"

When William Holman Hunt was a very young man he painted a picture which John Ruskin called "one of the very noblest works of sacred art ever produced." Many people go to Oxford, England to see this picture which now has a special room of its own at Keble College

in Oxford. When Holman Hunt was an old man he made a copy of "The Light of the World" for St. Paul's Cathedral in London.

This picture is based on Revelation 3:20: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me."

Let us look at this picture. Note the royal garb, the crown of gold intertwined with thorns, the white robe symbolic of the prophet, the breastplate of priesthood. See the barred door with rusty hinges, overgrown with ivy. Notice the threshold with tangled brambles, weeds and wild grass.

There are two centers of light—the lantern which represents the light of conscience, and the glory on Christ's face proclaiming the hope and love he brings into the world.

It is said that Holman Hunt showed his completed canvas to some friends. One of his friends said, "Look here, you've forgotten something. There is no knob on this door." To which Hunt replied, "There is no knob because that is the door to the heart and can only be opened from the inside."

HYMN: "O Jesus Thou Art Standing" or "Behold! A Stranger at the Door"

LITANY: "O Come to My Heart"

Leader: We stand at the threshold of a new year. And Jesus stands at the door of our hearts waiting for us to open our hearts, our thoughts, our lives to him.

Response: "O come to my heart, Lord Jesus,  
There is room in my heart for thee."  
(This may be spoken or sung each time.)

Leader: When we take Jesus into our hearts, we strive to live at our best each day, each hour.

Response (as above)

Leader: When we take Jesus into our hearts, we strive to keep all quarreling and pettiness from our relationship with those around us.

Response

Leader: When we take Jesus into our hearts we strive to show love to all God's children regardless of race, color or creed.

Response

Leader: When we take Jesus into our hearts, he shows us the way to God.

Response

BENEDICTION

## January 8

THEME: *It Makes a Difference*

WORSHIP CENTER: "Christ Blessing Little Children" by Plockhorst or a similar type of picture.

PRELUDE: "Let all the World in Every Corner Sing" or "O Worship the King"

CALL TO WORSHIP: Isaiah 52:7

HYMN: "Jesus Calls Us, O'er the Tumult" or "The Voice of God Is Calling"

OFFERING

TALK: "It Makes a Difference" (A young person might find the following suggestive for a talk)

This winter many junior highs will be studying about migrants. There is an interesting book called *Tumbleweed Boy*, by Eleanor Hull.<sup>2</sup> This book tells of the ex-

periences of Colly, who is almost fourteen, his father and mother, undersized twelve-year-old brother, Jay, and three-year-old sister, Pet. In the old jalopy they leave their old home in Arkansas during the drought and depression, pick berries in Arkansas and Missouri, pick cotton in Texas, work in southern Illinois and central Wisconsin, and then go on to Colorado, harvesting crops. Some of the places where they have to live are terrible, such as the old sheep barn which reeks of sheep, and has only shreds of canvas to divide their fifteen foot square of floor from their neighbor migrant workers.

There are occasional people who care. In a few places the Home Missions Council brings opportunity to play baseball, gives advice for caring for Pet when she is ill, brings a doctor, and furnishes opportunity for social life and recreation in some of the migrant camps.

Our hearts nearly break when, on the eve of a big baseball game, which Colly is to pitch, he comes home to find the suitcases out. His mom is packing! They are moving on. And at the next place there is no Home Missions worker!

It makes such a difference when love is in the heart! A group of ten college students spent last summer working, under the auspices of the American Friends, in a state colony for feeble-minded children. They were attendants but with a difference, for they were seeking to show Christian helpfulness, not just earn a living.

One day one of the little youngsters clung to Bernice's hand and said shyly, "You're different. Your friends are different too."

Smiling down at the serious little youngster, Bernice asked, "What do you mean? How are we different?"

"You're different," the afflicted child insisted, "You really love us!"

HYMN: "I Would Be True" or "O Master, Let Me Walk with Thee"

BENEDICTION

## January 15

THEME: *Nothing Can Withstand the Power of Love*

WORSHIP CENTER: One of your artistic youth might like to make an illuminated scroll for the worship center with the words, "Love Changes Things." Or go through your Sunday school files and find a picture of Jesus healing or teaching.

PRELUDE: "Love Divine, All Loves Excelling"

CALL TO WORSHIP:

Lift up your hearts, oh lift them to the Lord,

That the Lord of Love may come into your lives.

HYMN: "Holy Spirit, Truth Divine" or "Give of Your Best to the Master"

SCRIPTURE: John 3:16

OFFERING, with offertory sentence:

"Not what we give, but what we share,—  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungry neighbor, and me."

—JAMES RUSSELL LOWELL

STORY: "A Lesson from Prison"

Eugene Debs, the great labor leader, was often in prison. He was in prison at

<sup>2</sup>The Missionary Education Movement text for junior highs on this year's theme of Cooperation for a Christian Nation.

\*Bloomington, Illinois.



Atlanta, Georgia for four years. When he was finally released the prisoners crowded around him to bid him farewell. They cried like babies because he had been so good to them.

At Atlanta, he had been a "trusty" and assigned to help in the prison hospital. One day as he crossed the prison yard on an errand, he saw a guard hitting a brawny colored prisoner who had been misbehaving. The guard hit him again and again over the head with a blackjack. The convict was left, slumped on the ground and bleeding profusely. Everyone else was afraid to go near but Eugene Debs quietly went back to the prison hospital and secured water and towels. When the wounded prisoner regained consciousness, Eugene Debs was cleaning off his wounds and binding them up. "What do you think you're doing?" growled the prisoner.

As the days passed the convict was amazed at the loving care with which Eugene Debs sought to bring him back to health. They had many long talks together. But when he was well enough to leave the hospital, he was sent to a different section of the prison and Eugene Debs could no longer keep in touch with him.

Months passed. Public sentiment was aroused and word came to release Eugene Debs. The warden called him into his office. "Do you remember that tough prisoner you cared for in the hospital after he had a fracas with one of the guards?" the warden asked. "He was the worst one we have ever had to deal with. But he changed after you took care of him. Said he couldn't let down a guy who cared. I think you should know he has become a model prisoner. Don't know what you did to him but he is surely a changed person."

As the prison doors clanged shut behind Eugene Debs, he was greeted by a flock of newspaper reporters. "Mr. Debs," they inquired, "have you learned anything while in prison?"

Eugene Debs straightened his shoulders as he gently replied, "I have learned that nothing can withstand the power of love."

**PRAYER:** O God of Love, teach us each day to open our hearts to thy love. We know that if thy Spirit dwells in us, we will be different. Help us to let thy power work through us. Amen.

**HYMN:** "God Who Touchest Earth with Beauty" or "Take my Life and Let It Be"

**BENEDICTION**

## January 22

**THEME:** *Lives are Changed*

**WORSHIP CENTER:** Tom Curr's "Follow Me" or your favorite head of Christ

**PRELUDE:** "We Would See Jesus" or "Rise Up, O Men of God"

**CALL TO WORSHIP:** "Open Thou our eyes, that we may behold wondrous things out of Thy law."—Psalm 119:18 (only using plural).

**HYMN:** "O Jesus Once a Nazareth Boy" or "We Would See Jesus" or "Rise Up, O Men of God!"

**SCRIPTURE:** Philippians 2:5-11

**OFFERING:**

*Offertory Dedication:* "Lord of All Worlds, who art also our Father in heaven, accept, we beseech thee, these offer-

ings which we thy children make unto thee; and grant that the cause to which they are devoted may prosper under thy guidance, to the good of the world, the advancement of thy kingdom, and the glory of thy name; through Jesus Christ our Lord." Amen.

—Service Book and Ordinal of the Presbyterian Church of South Africa.

**A TRUE STORY:** "Their Faces Were Radiant"

Anne was making a trip around the world. How she had dreamed and planned! It scarcely seemed possible that now she was actually in the Orient. Already she had poked her inquiring nose into many interesting places and had learned something about how others lived.

"There is no place like the good old U.S.A.," Anne wrote home. "It is almost unbelievable the way some people manage to live in some countries. No wonder so many of them die young. They surely do not look as though they had ever had enough to eat."

Anne had promised to look up a missionary friend of her mother's in China. She had not been too keen about the idea. "I suppose she will be old and want me to go to church all the time," Anne moaned. But Miss Jane had written a cordial letter and Anne accepted her invitation—three days at the mission station.

It had proved to be a very eventful and interesting time. One day she and Miss Jane were walking down a crowded, narrow Chinese street. Everywhere were people. She thought she had never seen so many hopeless faces. Miss Jane's glowing vivacity stood out in the throng. Impulsively Anne turned to Miss Jane, inquiring, "Do most Chinese people always look sad, and sort of hopeless?" In reply Miss Jane merely asked, "Do all Chinese look that way to you?"

Just then they came to a building out of which were pouring women, most of them poorly dressed but all with alert, happy faces. Eagerly Anne turned to Miss Jane. "Who are these women?" she asked wonderingly. "They surely do not look forlorn and hopeless. They are different, sort of radiant."

Miss Jane smiled, nodding to this one and that one in the group, as she answered, "These are our Bible women who are here for a training school. They are radiant. You see they have found Christ and he has made such a difference in their lives that they now spend their days telling others about him."

That is the reason that Anne came back home and became active in the missionary groups of her church. As she said to some of her friends several years later, "If you could have seen the difference between the faces of those Bible women and the rest,—well, you'd be as sure as I am that Christianity makes a difference."

Years have passed. Anne is surer than ever that Christianity makes a difference. She is proud, too, of the radiance of her missionary daughter who is carrying the Good News of God's love to Africa.

**PRAYER:** O God, our Father, we thank thee for Jesus. We want to learn more about him for we know that he will bring us close to thee. Accept our lives, and guide us into a fuller understanding of the joy which comes to those who work with thee to build a Christian world. Amen.

**HYMN:** "The Voice of God is Calling" or "Living for Jesus" or "Lord, I Want to be a Christian"

**BENEDICTION**

## January 29

**THEME:** *How It Works Today.*

**WORSHIP CENTER:** Select from your Sunday school file a picture showing some deed of helpfulness.

**PRELUDE:** "God Send Us Men Whose Aim 'Twill Be," or "Where Cross the Crowded Ways of Life"

**CALL TO WORSHIP:** Psalm 37:5-6.

**HYMN:** The hymn used as the prelude.

**SCRIPTURE:** John 15:12-17.

**OFFERING:**

*Offertory Dedication:* "O God, the Father of mercies: receive thou the offering which we bring thee at this time, as a part of the worship of thy house. May these gifts be symbols of a consecration that knows no limit, that holds nothing back from thee, who gives all, through Jesus Christ our Lord. Amen."

—Service Book and Ordinal of the Presbyterian Church of South Africa.

**TALK:** "How it Works Today." (The following may be suggestive:)

Recently one of the head men at the United Nations Assembly said to a visiting group, "The way to change the world is to begin now, where you are, and build peace. Christianity can be the greatest force in the world for peace. It would be impossible to have the U.N. today if Christian missionaries had not been laying the foundations of love and understanding for many years."

Does being a Christian make a difference in lives?

When Toyohiko Kagawa was in the United States he was taken on a Lincoln Pilgrimage by a group from the Illinois Council of Churches.

At noon the men went to clean up before lunch. When they gathered at the appointed place to eat, they missed Mr. Kagawa. One of the men went back to the washroom to look for him. There he was, picking up the paper towels others had carelessly thrown on the floor.

With a word of apology for keeping the others waiting he said gently, "The janitor in a place like this must have a great deal of work. I did not realize you were waiting, so I thought I would help him." Mr. Kagawa was not too engrossed with being entertained by a group of outstanding men, to forget to think of others.

When Dr. Albert Schweitzer was in this country last summer as a special guest at the great Goethe celebration, he was being interviewed by important newspaper men at a railroad station in Chicago. Suddenly he excused himself and hurried to help an old lady, poorly clad but burdened with heavy suitcases, onto a train. Where others might have enjoyed the triumphs of praise for his great achievements in the fields of science, theology, and music, he was more interested in being helpful to someone in need of assistance.

Many people consider Dr. Kagawa and Dr. Schweitzer as among the greatest living Christians today. They constantly reflect the God of love whom they so sincerely serve.

**PRAYER:** O Lord, help us to be truly Christian in our hearts, forgetful of self but always alert to the needs of others. Amen.

**HYMN:** "Take My Life, and Let It Be" or "Have Thine Own Way, Lord," or "Lord, I Want to Be a Christian."

**BENEDICTION**



# Senior and Young People's Departments

by Hazel E. Anderson\*

THEME FOR JANUARY: *That I May Know Him*

The theme to be carried out in each service is, how we know God through various means. For the worship center for this first service, use a picture of people praying or one of the pictures of Jesus praying. A good one to choose is "Christ Praying at Dawn." A beautiful colored slide is available at your nearest church audio-visual center. Ask for the manual that accompanies the slide and use the material in it in connection with the service.<sup>1</sup>

## January 1

THEME: *That We May Know Him Through Prayer*

PRELUDE: Hymn tune, *Sweet Hour of Prayer*

CALL TO WORSHIP:

Come, sound his praise abroad  
And hymns of glory sing:  
Come, worship at his throne,  
Come, bow before the Lord:  
We are his works and not our own;  
He formed us by his word.

—ISAAC WATTS

HYMN: "What a Friend We Have in Jesus"

PRAYER: (by the leader)

OFFERING: (When the offering is presented, the group stands and sings the Doxology.)

LEADER: Through all the ages men have been trying to find God. Some have found him in the quiet of the out-of-doors, some in the church, some beside crude altars of stone. God has been most perfectly revealed in his Son, Jesus Christ, whom to know is to know God. Let us think today of how we can know God better by means of prayer.

SCRIPTURE: (To be read responsively)

Leader: And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have their reward.

Group: But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

Leader: And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words.

Group: Do not be like them, for your Father knows what you need before you ask him.

—Matthew 6:5-8 R. S. V.

MEDITATION:

It is not always possible to pray each day at the same time, nor is it possible to say what our prayer shall be each day. Some days prayer springs from our hearts

because of the beauty of the morning. Other times, prayer swells from our hearts when tasks confront us, challenging our strength and knowledge. Sometimes along a crowded street our hearts breathe a prayer of gratitude. Sometimes at our desks, our hearts seek God for wisdom, for perseverance, and for guidance. In moments of sublime happiness for a moment we are alone with God through gratitude, even though surrounded with friends. From the depths of despair our heart seeks God for solace.

So when my heart needs God, I seek him no matter what the day, the hour, or where I happen to be. And always I find my Father waiting. And he seems to be waiting just for me.

HYMN: "Take Time to Be Holy"

CLOSING PRAYER: What a privilege it is for us to come to thee in prayer, our Father. May we take advantage of the privilege often. Teach us to pray. In Jesus' name. Amen.

## January 8

For the worship center for this service use an open Bible flanked with lighted candles. Put the Bible on a piece of dark velvet which will add color and richness to the center of interest.

THEME: *That We May Know Him Through the Bible*

PRELUDE: "O Word of God Incarnate"

CALL TO WORSHIP:

Leader: In the beginning God created the heaven and the earth. . . The heavens declare the glory of God; and the firmament sheweth his handiwork.

Response: (To be sung; refrain of "Day Is Dying in the West")

Holy, holy, holy, Lord God of hosts,  
Heaven and earth are full of thee,  
Heaven and earth are praising thee  
O Lord most high.

RESPONSIVE SERVICE:

Leader: Thy word is a lamp unto my feet, and a light unto my path.

Group: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Leader: Thy word have I hid in mine heart, that I might not sin against thee.

Group: Open thou my eyes, that I may behold wondrous things out of thy law.

OFFERING SERVICE

MEDITATION:

It is God to whom our thanks belong for the Bible, for it was he who inspired the men who wrote it. Through the years the Bible has been the strength of people as it is our strength today. In spite of all the best sellers that are written each year, the Bible still heads the list. The Bible is part of our Christian heritage, but we do not always appreciate it as we should. It reveals God to us and traces for us his dealings with people through the ages. It can be a guide to us in our relationship with God if we will read and study it and try to live by it.

POEM:

When I am tired, the Bible is my bed;  
Or in the dark, the Bible is my Light.

When I am hungry, it is the vital bread;  
Or fearful, it is armor for the fight.  
When I am sick, 'tis healing medicine;  
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;  
Or play, it is a harp of happy sound.  
If I am ignorant, it is my school;  
If I am sinking, it is solid ground.  
If I am cold, the Bible is my fire;  
And wings, if boldly I aspire.

Should I be lost, the Bible is my guide;  
Or naked, it is raiment, rich and warm.  
Am I imprisoned, it is ranges wide;  
Or tempest-tossed, a shelter from the storm.  
Would I adventure, 'tis a gallant sea;  
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun.  
Or ugliness? It is a garden fair.

—Author Unknown

LITANY:

Leader: For those who recorded faithfully thy message and passed it on to us,

Group: *We give thee thanks, O God.*

Leader: For the courage of those who were loyal to the truth, no matter what the cost,

Group: *We give thee thanks, O God.*

Leader: For the privilege of reading the Bible in our own language,

Group: *We give thee thanks, O God.*

Leader: Help us to show our gratitude by reading thy word every day.

Group: *This is our prayer, O God.*

Leader: Help us to reverence thy Word and to use it as a guide for our lives.

Group: *This is our prayer, O God.*

MIZPAH BENEDICTION (Genesis 31:29)

## January 15

For the center of interest in your worship center, use a small model of a church, or a picture of one.

THEME: *That We May Know Him Through the Church*

PRELUDE: "The Church's One Foundation"

CALL TO WORSHIP: Psalm 84:1-4. (Spoken, or perhaps sung as a solo by one of the group.)

PRAYER: God our Father, wilt thou guide us in this service of worship. Give us a greater appreciation of the church. Help us to understand better the meaning of church membership. Make us loyal and true to the church of which we are a part. In Jesus' name. Amen.

OFFERING SERVICE

HYMN: "I Love Thy Kingdom, Lord"

LEADER: "What Is the Church?"

When we speak of the church, what do we mean? Is it the building where we worship? Is it the creed we repeat so often? Is it the minister of the church? Is it the official boards of the church? It is more than all of these. It is you and I and all men everywhere who have claimed their faith in Christ as their Saviour and have become a part of the great body of Christian believers. Paul in speaking of the church pointed out the importance of each member. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. . . Now ye are the body of Christ, and members in particular."

In joining the church one makes a solemn promise before God to keep the vows he takes. As we serve in our church, we find ourselves in closer touch with God

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<sup>1</sup>From picture by Sallman. S.V.E., No. CP 161. \$1.00 with manual.



for the church is his and its concerns are his.

Let us think of what the church has meant to us.

#### GUIDED MEDITATION:

Let us think of the church to which we were taken when still very small. (Pause.)

Let us remember the church which trained us in the things of God when we were children. (Pause.)

Let us think of the church of which we first became a member. (Pause.)

Let us think of all that our church means to us now. (Pause.)

Let us each, in the secret of our own heart, pledge our loyalty anew to our church and to our God who is worshiped in it. (Pause.)

SPECIAL MUSIC: "How Lovely Are Thy Dwellings"

#### CANDLE-LIGHTING SERVICE:

(There should be three candles in candlesticks on a table near the leader. One candle is white, one red and one blue.)

*First candle-lighter:* I light the white candle which represents the gospel of Jesus Christ. Jesus Christ is the Light of the world and white represents his purity.

*Second candle-lighter:* I light the red candle which stands for those who have suffered and worked and even died that the church might live on. May we be worthy to follow in their footsteps.

*Third candle-lighter:* I light the blue candle which represents devotion and loyalty. Let it be the symbol of our pledge to be true to our church and the Saviour whom it presents to a lost world.

HYMN: "Lead On, O King Eternal!"

#### BENEDICTION

### January 22

Use a copy of Hofmann's "Christ at Twelve" or some other beautiful picture of Christ for the worship center.

THEME: *That We May Know Him Through Christ*

PRELUDE: "Fairest Lord Jesus" (With violin descant, if possible.)

#### CALL TO WORSHIP:

*Leader:*

Jesus, we look to thee,  
Thy promised presence claim;  
Thou in the midst of us shalt be,  
Assembled in thy name.

*Group:*

Present we know thou art;  
But, O, thyself reveal!  
Now, Lord, let every waiting heart  
The mighty comfort feel.

—CHARLES WESLEY

HYMN: "We Would See Jesus"

SCRIPTURE: (unison) Luke 4:16-22

HYMN: "Jesus, the Very Thought of Thee"

OFFERING SERVICE: (To be conducted as last week.)

#### RESPONSIVE SERVICE:

*Leader:* Jesus has revealed God to us completely. In Jesus we find God's plan for our salvation perfected and fulfilled. Let us review the life of Jesus in song. First we sing of his birth.

*Song:* (Either by the entire group, a solo voice, or by a selected group.) "O Little Town of Bethlehem," stanza 2.

*Leader:* We are told that Jesus grew physically, mentally and in "favor with God and man." Let us sing of him as he grew to boyhood and young manhood.

*Song:* "Young and Radiant He Is Standing," stanza 1.

*Leader:* As Jesus went about teaching and healing we see him always loving, un-

afraid, tender and strong. People thronged about him and children ran to him. Again we sing.

*Song:* "I Think When I Read That Sweet Story of Old"

*Leader:* Jesus never wearied of helping those in need. He was ever ready with healing for the sick and sympathy for the poor and down-trodden. Let us sing of him as he went about doing good.

*Song:* "O Master Workman of the Race"

*Leader:* To see Jesus is to love him and to love him is to follow him. As we sing, let us make the song our personal dedication to Jesus Christ, our Saviour and Lord.

*Song:* "Just As I Am, Thine Own to Be"

#### SILENT PRAYER

#### BENEDICTION

### January 29

Use a cross as the center of interest for this service.

THEME: *That We May Know Him Through Service*

PRELUDE: "Jesus Calls Us"

CALL TO WORSHIP: Psalm 100

HYMN: "Jesus Calls Us"

#### MEDITATION:

Jesus again and again said, "Follow me." For those he called there was work to be done and service to be rendered, that the Kingdom of God might come. Today he still calls and through him we hear the voice of God speaking to us. Jesus in all the power and winsomeness of his young manhood calls the youth of today to carry out God's work in the world. He did not shrink from the task when he was here; nor did he become discouraged and give it up when success did not come. He had faith.

All this he would say to youth today. He would have youth see the needs of the world. He would give youth a triumphant faith that will surmount all difficulties. He

challenges youth to a life of consecrated service. And he has promised that he will be with those who serve him so they need not be afraid.

HYMN: "Are Ye Able?"

SCRIPTURE: Isaiah 6:1-8

#### OFFERING SERVICE

POEM: "Here Am I"

I ask no heaven till earth be Thine;  
No glory crown while work of mine  
Remaineth here.

When earth shall shine among the stars,  
Her sins wiped out, her captives free,  
Her voice a music unto Thee,  
For crown, more work give Thou to me,  
Lord, here am I.

—Author Unknown

SPECIAL MUSIC: "Lord, We Come With Hearts Aflame"

#### LITANY:

*Leader:* To serve God we must be loyal to Christ and his cause.

*Group:* As those who would be worthy to adventure in service with Christ, we will strive to be more loyal to him.

*Leader:* To serve God we must practice the law of love.

*Group:* We will try to love God with all our hearts, souls and minds and to be more mindful of our neighbors.

*Leader:* To serve God, we must have the spirit of brotherhood in our hearts.

*Group:* We will try to remember that God created of one blood all nations of the earth and we will try to be kind and sympathetic with all whom our lives touch, regardless of race or language or color.

*Leader:* To serve God, we must be willing to seek service in the name of Christ.

*Group:* We will ask God to open our eyes to the needs of the world and to give us faith that we can have a part in the bringing in of his Kingdom.

#### PRAYER OF CONSECRATION

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# The Latest in Resources

## Curriculum units, program materials and teaching helps recently published

ONCE EACH QUARTER, in the March, June, September, and December numbers of the *International Journal of Religious Education*, there is presented a list of newly published graded curriculum, general program materials, and teaching helps. The following list has been prepared with the cooperation of member and related agencies of the International Council of Religious Education.

These materials should be ordered from denominational book stores or from the publishers indicated.

### Sunday Church School Series

**Canadian Bible Lesson Series.** Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1949.

**INTERMEDIATE:** *Being Christian Where I Live*, October to December 1949, by Margaret E. Hutchins. *The Intermediate Teacher*, 80 pp., 30c; *The Intermediate Class*, 64 pp., 13c.

**SENIOR:** *Being Christian Where I Live*, October to December 1949, by Peter Gordon White. *The Senior Teacher*, 64 pp., 30c; *The Senior Class*, 64 pp., 13c.

### Bible and Life Series.

Philadelphia, Judson Press, 1949.

**SENIOR:** Course XI, Part 1, second year, first quarter, *Lord and Master*, by Clarence Jordan, Teacher's book, 96 pp., 45c; Pupil's study book, 134 pp., 25c.

### Christian Growth Series.

Philadelphia 7, Columbus 15, Rock Island, Christian Growth Press, 1949.

**SENIOR:** Third year, first quarter, *Christ in Old Testament History*, by Amos John Traver (the first of four quarters of "Christ in the Bible"). Pupil's study book, 64 pp., 16c; Teacher's guide, 64 pp., 22c. Each quarter is beautifully illustrated in color with pictures, charts, and maps carefully correlated with the text. An order of department worship is included.

### Closely Graded Courses.

Nashville, The Graded Press, 1949.

**PRIMARY:** Course 1, Part 2, by Lois Eddy McDonnell and Gertrude Sheldon, *Working Together in Home and Church* (teacher's text), and *My Book for Home and Church* (pupil's book). Course II, Part 2, by Elizabeth C. Allstron, *Growing in God's World* (teacher's text), and *My Book About God's World* (pupil's book). Course III, Part 2, by Emma Jane Kramer and Lena A. Rauschenberg, *Learning to Work and Worship* (teacher's text), and

*Let All the People Praise Thee* (pupil's book). Each teacher's text 160 pp., 50c. Each pupil's book 72 pp., 35c. Teaching picture sets \$1.25 a set.

**INTERMEDIATE:** *Counselor's Guide* (for use with intermediate closely graded lessons), by Lucile Desjardins, 112 pp., 50c. Course VII, Part 2, by Lowell Bristol Hazzard and Alma S. Sheridan. Course VIII, Part 2, by Frances Nall. Course IX, Part 2, by Cranston Clayton and Marie Cole Powell. For each course there are the following materials: *Pupil's Guidebook*, 48 pp., 20c. *Pupil's Reading Book*, 112 pp., 30c. *Leader's Guide*, 111 pp., 40c. Worship picture sets, \$2.50 a set.

### The Pilgrim Series.

Boston 8, The Pilgrim Press, 1949.

**GRADES 3 AND 4 (Lower Junior):** *The Story of Joseph*, by Armilda and Victor Keiser. Pupil's edition, 32 pp., 28c. Teacher's edition, 64 pp., 28c. This course helps boys and girls enjoy the story of Joseph. It helps them to see themselves and their own families and personal problems. It gives appreciation of the Bible as a source of interesting stories.

**GRADES 5 AND 6 (Junior):** *Songs of the Bible*, by Ethel Tilley. Pupil's edition, 48 pp., 30c. Teacher's edition, 64 pp., 28c. This course shows how the Hebrew people celebrated every happening of life: festivals, friendship, war, sorrow, joy, and their hopes for a Messiah, their praises in the Temple; in poetry and poetic expression as found mainly in the Psalms.

**JUNIOR HIGH:** *John Explains*, by Stella and Lowell Hazzard. Pupil's edition, 97 pp., 35c. Teacher's edition, 160 pp., 60c. Helps students to understand John's gospel as an explanation of what Jesus means for individuals and for human life.

**YOUNG PEOPLE:** *Letters to Live By*, by Edwin P. Booth. Pupil's edition, 88 pp., 35c. Teacher's edition, 88 pp., 60c. This course presents the letters of James and Peter in terms of pertinent questions.

**OLDER YOUNG PEOPLE AND ADULTS:** *God's Will Revealed in the Bible*, by Harding Gaylord, 96 pp., 60c. "The biblical stories, addresses, and discussion presented in this course of lessons have a two-way significance and interest: they tell us something about how God's will is revealed in the Bible and also something about the people who are spokesmen for God."

### Electives and Fellowship Plans

#### FOR YOUTH

*Youth and Recreation*, by E. O. Harbin.

Nashville, Abingdon-Cokesbury Press, for the Editorial Division, Methodist Board of Education, 1949, 48 pp., 35c. A program elective for seniors and older youth. One of a series of six that cover the major areas of emphasis in the program of the Methodist Youth Fellowship.

*Jesus Christ Is Our Lord*, a manual for Young People's Societies, the Presbyterian Church in Canada, 125 pp. Contains program suggestions for twenty-seven sessions.

**Junior-Hi Kit, Number 6.** Philadelphia 7, Westminster Press, 1949. \$2.50 per kit. This kit contains thirty-one detailed programs in the areas of Faith and Life, Stewardship, Christian Fellowship, and Christian Outreach; five programs for special occasions, and a Sponsor's Manual for adult advisers.

**Youth Fellowship Kit, Volume VII.** Philadelphia 7, Westminster Press, 1949. \$3.00 per kit. Discussion topics and year-round program suggestions for young people's fellowships, societies and clubs. Contains thirty discussion topics, eight forums on pertinent subjects, a new recreation section, 26 pages of worship programs, and eight workshops.

**Talk-A-Skits** (for Hi-Y and Tri Hi-Y Clubs), by Howard M. Shinn, Jr., New York, Association Press. 32 pp., 35c. A collection of role-playing dramatic presentations of problems facing teen-age youth today. Designed for club discussion by teen-agers themselves, but adaptable for use by panels or conferences. There are descriptions on how to use the skits, and a list of special resource material for each skit.

*This Business of Living*, by Percy R. Hayward. New York, Association Press, 160 pp., \$2.00. (Reviewed in book section.)

#### FOR ADULTS

#### Family Study Plan Courses.

New York, The National Council, The Protestant Episcopal Church, 1949.

*Successful Marriage and the Christian Family.* Four pamphlets: 1. "Marriage 1949 Model vs. Christian Marriage;" 2. "Building a Successful Marriage;" 3. "Personal Adjustments in Marriage;" 4. "How the Church Helps the Christian Family." 15c each; Leader's guide, "How to Organize a Lively Meeting," 25c. Complete packet, \$1.

*The Prayer Book Speaks in Our Uncertain Age.* Five pamphlets: 1. "The Struggle for the Prayer Book;" 2. "Power for Living from Worship;" 3. "Our Difficulties as Christians;" 4. "How to Say Your Prayers with the Prayer Book;" 5. "The Prayer Book and a Christian Society." 15c each. Leader's guide, "Opening the Prayer Book to Adults," 15c. Complete Packet, \$1.00.

*Creative Choices in Life.* Three pamphlets: 1. "Finding and Using Your Talents;" 2. "Time is a Vanishing Asset;" 3. "Money and a Satisfying Life." 15c each. Leader's guide, "Creative Choices in Life," 15c. Complete packet, \$1.00.

*How to Teach Adults.* A guide for

*International Journal of Religious Education*



ny and lay leaders using family study  
n courses. 47 pp., 25c.

### thany Study Course

*Strong Son of God*, by Dwight E. Ste-  
nson. St. Louis, Christian Board of  
blication, 1949, 96 pp., 50c. A 13-ses-  
n study of the life of Jesus for older  
ing people and adults. It is written so  
to direct the student to the Gospels.  
estions help to relate the teachings of  
us to our day.

### Church of the Brethren

*A Guide to Planning for Christian Fam-  
Life Education in Your Church and  
ine*, 1949-1950. Elgin, Illinois; Depart-  
ent of Family Life, Church of the Breth-  
n. 29 pp., 25c.

### Education Religious Education

*Finding God Through Work and Wor-  
ship*, by Mary Esther McWhirter. Phila-  
delphia, The Pilgrim Press, published for  
e Cooperative Publishing Association,  
49. A course for juniors. The leader's  
book is developed in two units of two  
weeks each, the units of which may be  
developed separately or together. The pupil's  
book is also in two sections: *Finding God  
Through Work and Finding God through  
Worship*. It contains pictures, additional  
stories and resource materials. Pupil's edi-  
tion, 64 pp., 40c. Teacher's edition, 160  
pp., \$2.00.

### Materials for the Home

*Nursery Roll Messages*, by Eleanor M.  
Stelzner. Philadelphia, The United Lu-  
theran Publication House, 1949, 54 pp.,  
50c. This packet contains a series of  
twelve messages to be sent at quarterly in-  
tervals by the nursery department to the  
parents of little children. Included are  
birthday and congratulatory cards with  
envelopes. Printed in color with four-  
color illustrations.

### Missionary Education

*Living and Learning in Japan*, by Clara  
Cockerville. Nashville, Methodist Board of  
Education, 1949. 64 pp., 50c. A unit of  
work for primary children, used in addi-  
tional sessions for missionary education.

*Christian Workers in Japan*, by Lola M.  
Hazelwood. Nashville, Methodist Board  
of Education, 1949. 64 pp., 50c. A unit  
of work for juniors, used in additional ses-  
sions for missionary education.

### Worship Resources

*Story Sermons and Plans for the Junior  
Church*, by Marian W. Gannaway. Nash-  
ville, Abingdon-Cokesbury, 1949, 160 pp.,  
\$2.00. Forty-three story sermons on themes  
of special interest to junior boys and girls,  
for junior church programs—together with  
plans for organizing and administering a  
junior church, setting up an effective pro-  
gram, and organizing a choir. Valuable  
also as suggestive material for services oth-  
er than the junior church.

*Talks to Youth*, by Gordon C. Speer.  
Nashville, Abingdon-Cokesbury, 1949. 128  
pp., \$1.50. Eighteen brief messages on  
vital subjects, offering young people sound,  
mature thinking on important aspects of

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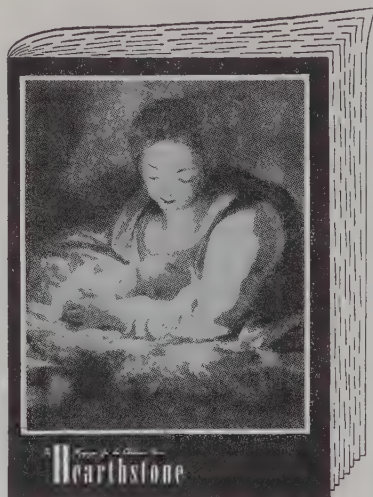
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Christian Board of Publication—St. Louis 3, Mo.

50 pp., 65c. As seen through the eyes of Mark, this is the story of the beginning of the Christian Church. Children will meet here many famous New Testament figures. They will discover that it took courage to be a follower of Jesus.

*Children's Prayers for Every Day*, by Jessie Eleanor Moore. Nashville, Abingdon-Cokesbury, 1949, 64 pp., \$1.00. (Ages 4-10) Forty-six simple prayers, grouped under such headings as "At the Table," "Our Home," "Our World." Each group begins with prayers which are meaningful to quite young children and goes on to include subjects and ideas suitable to older children.

*Ten Days Till Harvest*, by Elsie Ball. Nashville, Abingdon-Cokesbury, 1949, 128 pp., \$1.75. (Ages 7-11) A vivid story of the days of the prophets, and of Nathan's adventures as he seeks the prophet Micah to help right a wrong done by his father. Especially valuable for its accurate picture of life and customs in Judea at the time of the prophets.

*A Promise to Keep*, by James D. Smart. Philadelphia 7, Westminster Press, 1949. 222 pp., \$2.50. Written in everyday English, the exciting stories of the Bible are condensed into a consecutive narrative. Clear and concise, the narrative takes its readers all the way from the time of Abraham to the establishment of the Early Christian Church.

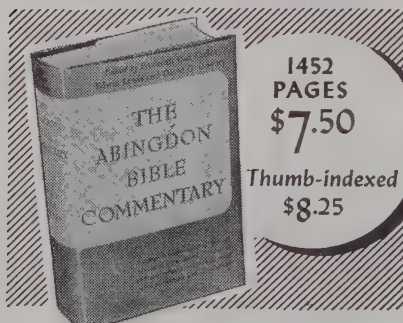
## Books for Young People

*God Has Spoken*, by Noel Freedman and James D. Smart. Philadelphia, Westminster Press, 1949. 262 pp., \$2.00. The prophets, kings, and ordinary folk who figure in the Old Testament are shown to be real people, faced with the same basic problems as ourselves. The various books of the Old Testament are discussed individually and by groups. Their respective messages are clearly brought out, and presented against the background of the times in which the books are written.

*The One Story*, by Hulda Niebuhr. Philadelphia, Westminster Press, 1949. 186 pp., \$2.00. Through this book, the reader is enabled to see the basic unity of the Bible. First, the author has condensed the most important Biblical events into a consecutive narrative. Second, she has made it clear that all these events comprise one great story—the story of how God set about winning men to himself.

## Hymns and Songs

*World of Song*, published by the Danish American Young Peoples League (Danish Evangelical Lutheran Church of America), Grand View College, Des Moines, Iowa. (Order from Bookstore.) A collection of hymns and songs designed primarily for use in youth groups. Printed in 11 units, which may be bought individually for 25c each, and gathered in decorated ring-binder. In addition to the song units, there is a unit, for 75c, consisting of Scandinavian Singing Games and Folk Dances. Complete set of songs plus game units with ring-binder, \$3.25.



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life. Prepared by prominent ministers, educators, and youth leaders, the talks are rich in illustrations, may be easily adapted to school assemblies, church worship services, or other youth programs.

## Books for Children

*My Book About Jesus*, by Esther Freivogel. Philadelphia, Westminster Press, 1949, 46 pp., 65c. To be read aloud to small children, this book consists of eight stories about Jesus, based on verses from Matthew, Mark, and Luke. Each story describes, in terms suitable for children, an important episode in Jesus' teaching life.

*Holiday for Helpers*, by Dorothy Westlake Andrews. Philadelphia, Westminster Press, 1949, 48 pp., 65c. A group of Sunday school children plan a party for their fathers as thanks for their work in decorating the primary classroom. The children have a wonderful time meeting each other's fathers and learning about their professional duties.

*And So the Wall Was Built*, by Imogene McPherson. Philadelphia, Westminster Press, 1949, 49 pp., 65c. Stories of some of the Jewish kings and prophets are told to Caleb, an eight-year-old boy who lived in Jerusalem at the time of Nehemiah. As they read about Caleb's experiences, children will learn not only about important events of Jewish history, but also what sort of people make wise and good leaders.

*Good News to Tell*, by Florence M. Taylor. Philadelphia, Westminster Press, 1949,





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# With the New Books

## The American Peoples Encyclopedia

Franklin J. Meine, Editor-in-Chief. Chicago, The Spencer Press, Inc., 1948. 20 vol. Prices ranging from \$79.50 to \$149.50.

In some 20,000 pages, more than 3,200 writers bring together millions of facts and thousands of illustrations about mankind and his universe.

These volumes are an up-to-date, popularized, yet authoritative, encyclopedia. Its purpose: "To provide . . . essential knowledge in the most useful, accurate, and readable form—with proper balance and emphasis, with the most effective methods of graphic presentation." From a sampling of articles in the fields of religion, communications, education, psychology, and social sciences, it would seem that the editors and writers fulfilled this purpose rather admirably.

With Walter Dill Scott, president emeritus of Northwestern University, as chairman of the editorial board, this encyclopedia draws on a highly selected group of writers for its major articles. Prominent in the religious field are such names as W. F. Albright ("Old Testament"), Virgilius Ferm ("Ethics," "Philosophy," and "Religion"), W. E. Garrison ("Bible," "Christianity," "Church," "God," "Jesus Christ," and many other articles), E. J. Goodspeed ("New Testament"), G. B. Oxnam ("Methodism"), and F. J. Sheen ("Roman Catholic Church").

The encyclopedia is functional. The editors state that in order to know what topics should be included they made extensive studies of what American people are most interested in seeking information about. In selection and treatment of these topics they have tried to meet the needs of every member of the family. Moreover, they have tried to be impartial in treating controversial topics.

Technical terms are kept to a minimum; those which are used are explained. Special attention is given to new developments in all fields, but especially in psychology, psychiatry, and related socio-psychological problems.

More than 15,000 photographs, diagrams, photodiagrams, maps, charts, and other graphic material are included. For instance, a double-page spread of drawings and text give the life of Jesus Christ. In the article on the Bible ten illustrations show old manuscripts and important translators. Many pages of outstanding color photos are also printed in each volume.

The end paper paintings in each of the 20 volumes show scenes considered to be of outstanding significance in mankind's history. Seven of these are religious in nature. With each is a brief interpretation and references to articles in the encyclopedia.

Many subjects of special interest to religious educators are included. There are also articles for many Bible characters, Bible books, and the major denominations.

The article on "Religious Education" was written by Dr. Percy R. Hayward. It traces the origin and development of the Sunday school and religious education movement and sketches new developments. A brief bibliography, mostly historical, is added.

The encyclopedia can be recommended for use in church, school, and home. It is authoritative, comprehensive, and readable. Although it may not be adequate for advanced students, it is admirably suited for the great majority of Americans who are interested in obtaining further information about the many fascinating aspects of mankind and his universe.

L. P.

## Gambling in a Nutshell

By Orval H. Austin. Louisville, Louisville Council of Churches, 1949. 48 p. Single copies 20c, 10 or more at the rate of \$10 per hundred.

Here is propaganda for righteousness. Each page of this forty-eight page pamphlet carries a powerful presentation of some aspect of the general theme: gambling is a racket organized by the few to exploit the many. The losses of those who gamble are not monetary alone but rather are spiritual. Also the cost of gambling is passed on to the community and society even though initially it may be individual.

This pamphlet has great value. Young people and adults will appreciate the very helpful logic of its analysis. Church and community groups will find very helpful the constructive chart of cooperation.

R. E. L.

## Understanding Adults

By Donald R. Gorham. Philadelphia, The Judson Press, 1948. 162 p.

There are few books to help the average volunteer teacher in the adult field. He needs to know something of his group and how persons of mature age continue their religious development. Dr. Donald B. Gorham has written just such a simple book for lay people. It is clear, brief and non-technical.

*Understanding Adults* is a "beginners book." One who may have studied in the field will not find much that is new in Dr. Gorham's book but that is no reflection upon the work. The eighty thousand teachers of adult classes in the churches of America would find a new direction and purpose through a discussion of *Understanding Adults*. And so would the adult who might be curious about himself or dissatisfied with his present religious development.

R. E. L.

## Education for Professional Responsibility

A report of the Proceedings of the Inter-Professions Conference on Education for Professional Responsibility. Pittsburgh, Carnegie Press, Carnegie Institute of Technology, 1948. 207 p.

This volume reports an unusual conference financed by the Carnegie Corporation of New York and attended by 100 members of the professions of divinity, medicine, law, engineering, and business. The purpose of the Conference was to provide an opportunity for the exchange of experience and ideas, and to consider means of improving professional education. The papers which constituted the formal part of the conference comprise this book, which is divided into three sections: The Objectives of Professional Education, Content and Method in Professional Education, and Social and Humanistic Aspects of Professional Education.

H. F. S.

## The Man from Nazareth

By Harry Emerson Fosdick. New York, Harper and Brothers, 1949. 282 p. \$3.00.

No minister of this generation has been more widely read by the clergy, laymen and youth alike than Dr. Fosdick. Thus any article, lecture or book by this first preacher of America is eagerly read and reread.

*The Man From Nazareth as His Contemporaries Saw Him* is the latest in a long line of books that have lifted the horizons of men and women in all walks of life. In this work, Dr. Fosdick uses an old method, but in a new way, to let the reader have close-up pictures of Jesus through the eyes of his contemporaries: the daily crowds, the Scribes and Pharisees, the sinners, women with their children, his own disciples, the militant nationalists of that day and Jews with a world point of view.

Religious education leaders, both professional and lay, will wish to study Dr. Fosdick's book for its teaching values. They are to be found in every chapter. The author's insights will enrich adult and youth church school class discussions and are worthy of a chapter by chapter presentation at monthly teacher and leader meetings. Ministers will find in this book much material for mid-week meetings or church night discussions.

Throughout the book Dr. Fosdick has quoted passages from *The Revised Standard Version of The New Testament* published in 1946 by Thomas Nelson & Sons, the first product of the work of the Standard Bible Committee of the International Council of Religious Education.

P. C. L.

## This Business of Living

By Percy R. Hayward. New York, Association Press, 1949. 159 p. \$2.00.

Youth everywhere are interested in the business of living. In this writer's observation, youth are interested in the book Dr. Hayward has so titled. Picking up questions youth ask most frequently (a popular device for writers of youth materials these days), Dr. Hayward has given kindly, sage, mellowed wisdom in his own peculiarly palatable style.

Such a book did not grow overnight. It represents gleanings from the syndicated columns of helps to youth in story papers over many years. Viewed solely from the standpoint of the selection of questions, the book would have value to youth



workers in revealing what youth worry about most; where their deepest yearnings lie; what their self-felt needs are in their own language. (And there is a difference between needs youth themselves feel, and needs their well-meaning adult friends think they ought to feel! Dr. Hayward apparently has gathered his youth-alia from youth themselves).

But to determine the value of the book (for youth themselves primarily; for adult workers with youth secondarily), it must be viewed from the angle of the answers to the questions. The writer has found here a wealth of helpful business-of-living advice for his own ways. Almost anybody would. There is a down-to-earth quality in the answers. One responds, "Why, I've felt like that! I know just what he's talking about there." In conversations with youth who have used the book, similar testimony has been expressed.

That both youth and some adult workers would disagree with certain answers is almost inevitable, so wide is the range of questions dealt with and so varied the conditionings of youth. But Dr. Hayward has succeeded in a remarkable degree to do what writers find extremely difficult: to "lead along" the thinking of the reading audience (as if in a mutual conversation or discussion) until one feels almost as if the conclusions reached were one's own. Through pertinent illustrations and skillful questions here and there, the author bids for "reader participation"—which is good technique in materials for youth. Too, there are the inevitable bits of humor; one imagines the author chuckling as he writes.

In easy-to-use sections, the helps are offered as follows: (1) "How to Manage Myself"; (2) "Problems of Personal Conduct"; (3) "My Lifetime Job"; (4) "What about Girls and Boys?" (the section youth always turn to first); (5) "Marriage Itself"; (6) "What Is Wrong with the World?" (one wishes there had been a more positive note in this section); and (7) "My Own Religion." At the back, some practical suggestions are offered on using this book in youth groups, and a bibliography.

CLARICE M. BOWMAN

### Thinking Christianly

By W. Burnet Easton, Jr. New York, The Macmillan Company, 1948. 136 p. \$2.50.

"Not only has Christianity something important to say to our world, it has the only important thing to say." This quotation from Mr. Easton's book might be considered the underlying theme. The reader cannot help but admire the probing sincerity of the author as he deals with "The Importance of the Eternal," "The Practice of Faith," "Prayer," "Thinking Christianly About Death," "Thinking Christianly About Evil and Suffering," and "The Strategy of the Remnant." Although this book is designed to deal with applications of Christian faith in a modern society, much of it is necessarily devoted to theology. However, theological implications are handled as the author deals with various applications of faith and not in any systematic method. Rec-



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ommended reading for the "searching" student.

D. S.

### The Churches and the Social Conscience

By O. T. Binkley. Indianapolis 4, National Foundation Press, 1948. 39 p. Cloth, \$1.00; paper, \$.25.

The National Foundation for Education in American Citizenship is concerned that religion shall exercise its rightful influence in the nation. Different phases of the influence of the Christian faith and institution have been discussed in a number of small books. Dr. O. T. Binkley, the distinguished professor of Ethics and Sociology at the Southern Baptist Theological Seminary, has written a stimulating monograph on the churches and the social conscience.

The development of a public conscience in international, industrial and domestic relations is a major responsibility of the church. However, it is one which the church has shifted on too many occasions. Christian conscience needs enlightenment for intelligent action. Moral earnestness does not insure effective social control. God expects the church to be sensitive and sensible.

R. E. L.

### The Noble Army of Congregational Martyrs

By Albert Peel. Boston, Pilgrim Press, 1948. 79 p. \$1.00.

This little book contains the first record ever made of Congregationalists through the centuries who have given their lives in the service of the Congregational church. After much research, the author has com-



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pleted the task of listing, in chronological order, most of these martyrs—from the early Independents who were executed or died in prison in Queen Elizabeth's reign, to such contemporaries as Theodore Hume, who in 1943 was shot down as he flew to Stockholm to serve the people of Europe.

It seems entirely fitting that the first publication of the newly-organized International Congregational Council should be this Congregational martyrology for it is the story of noble saints—past and present—who carried the message of Christ to all lands and died that that message might live.

A. M. W.

### Ecumenical Student Workbook

By Parker Rossman. New York 10, The United Student Christian Council, 1949. 128 p. \$1.50.

This study book is an interpretative report of the Ecumenical Student Conference sponsored by the United Student Christian Council and held at Lawrence, Kansas, 1948. The writer, expressing the opinion of others, believes that students today are losing their "cocksureness" and are joining the world in its search for answers to uncertainties, tensions, and problems. By reading this booklet, the reader

can gain a general feeling of the "Lawrence Conference." Quotations, statements and summaries of discussions, speakers, and general trends are presented in a most readable style.

### Elmtown's Youth

By August B. Hollingshead. New York, John Wiley & Sons, Inc., 1949. 479 p. \$5.00.

This book is a MUST for any conscientious leader working with youth. It is shocking in that the common everyday facts revealed to the reader give evidence of the influences rigidly controlling the lives of youth.

The first portion of the book presents the sociological and other scientific methods and surveys used to gain the necessary information for this study. First of all, the community was carefully studied concerning history, population, economic conditions, as well as general attitudes of the community toward such a survey being made. Working in close cooperation with the school, churches, various civic leaders, parents, and in particular with the adolescents, Mr. Hollingshead and his associates were able to gather a great deal of "inside information."

It was soon discovered that the 735

adolescents studied must be considered in the community's stratification into five classes of society: upper—long-line aristocrats; upper middle—social climbing civic leaders; lower middle—good people not yet "arrived"; upper lower—good people, but ordinary workers, lacking high education; lower lower—the "down-and-outers" who realize they are "on the bottom" and believe they can do nothing about it.

The major portion of the book tells the story of Elmtown's youth in a most vivid and unbiased manner that is startling and thought-provoking reading. In studying "the School System," the surveyors learned of the close connection between the local Board of Education and the landowners who didn't want to be heavily taxed, even to the point of sacrificing good education for their children. Consideration of "the adolescent in the community" showed that the adolescent learned a verbalized public code from his family, friends, and community institutions, but at the same time he has learned from his associates an unofficial, informal set of conventions which he follows.

To stress the importance of this book, the reviewer would like to quote a summary from the chapter on "Religion and Religious Behavior:"

"... although practically every student believes in God and thinks he is a Christian, only one-half of the high school students participate in religious activities. . . The students who participate in religious organizations carry the class system into the church. . . The young people band together and do what their class and age groups do; if they are caught in their actions they usually withdraw from the church. More generally they hide their activities from the minister, as they do from their teachers and parents, and happily go with the crowd."

Other areas adequately handled are: "Jobs and Ideas of Jobs," "Recreation and Tabooed Pleasures," "Leaving School," "Toil and Trouble," "Leisure Hour Activities," and "Sex and Marriage."

This fine report factually presents the many inequalities existing in our economic and class-conscious culture. This study shows that we give lip service to democratic principles, but actually follow the dictates of the class system.

"... there is a 'job to be done.'" Will it be? Can it be? This is the challenge American society faces in the second half of the twentieth century.

D. S.

### Adolescent Character and Personality

By Robert J. Havighurst and Hilda Taba. New York, John Wiley and Sons, Inc., 1949. 315 p. \$4.00.

This book is a report by the Committee on Human Development of the University of Chicago based on a study of adolescent youth in a real midwestern town. It is the same town as the one studied in *Elmtown's Youth* by Hollingshead. "Prairie City" is between 5,000 and 10,000 population, and is an ideal testing ground for it is composed of most all of the typical environmental conditions under which most American youth grow to adulthood.

Havighurst and Taba have attempted



to describe and measure the relationships between character, personality, and social environment. *Adolescent Character and Personality* is a preliminary report growing out of their studies made on all sixteen-years-old youth in "Prairie City" in 1942.

This study concludes that character, personality, and environment are very closely interwoven and must be considered together. The report also shows that the school has a great influence on youths' outlook and behavior. Since middle-class standards and patterns dominate the school, young people must either adjust to the situation or drop out of school, which is particularly the case of the youth from the two lower classes. The study also presents evidence that the family does not directly influence youth as much as has been assumed in the past. This volume will be of particular interest to educators in the church and in the school.

D. S.

### The Efficient Church Officer

By Eugene Dinsmore Dolloff. New York, Fleming H. Revell Company, 1949. 175 p. \$2.00.

A "job analysis" primer for consecrated men and women who would take seriously their appointed duties as officers and committee members of the church.

R. B. S.

### Additional Books Received

AT HOME TO STUDENTS. By Jean and Bradford Abernethy. New Haven 11, Connecticut, The Edward W. Hazen Foundation, 1949. 31 p. \$25.

A BIBLIOGRAPHY OF PRACTICAL THEOLOGY. Princeton, New Jersey, The Theological Seminary, 1949. 71 p. \$50.

A BIBLIOGRAPHY OF SYSTEMATIC THEOLOGY FOR THEOLOGICAL STUDENTS. Princeton, New Jersey, The Theological Seminary Library, 1949. 44 p. \$65.

THE BOOK OF THE TWELVE PROPHETS. Volume Two. Zephaniah, Nahum, Habakkuk, Haggai, Zechariah, Obadiah, Malachi, Joel and Jonah in the King James Version with Introduction and Critical Notes. New York, Harper and Brothers, 1949. 112 p. \$75.

CHRISTMAS. An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan. Volume 19. Minneapolis 15, Augsburg Publishing House, 1949. 68 p. Paper, \$1.00; cloth, \$2.00. A handsome volume of pictures and stories along lines of past annuals. Features construction of organs. Several full page pictures are useful for worship centers or posters.

\*CHILDRAFT. Chicago, Field Enterprises, Inc., 1949. 14 vol. DeLuxe Edition, \$69.50; Library Edition, \$59.50.

\*CRISIS IN EDUCATION. By Bernard Idings Bell. New York, Whittlesey House, McGraw-Hill Company, Inc., 1949. 237 p. \$3.00.

\*DEMOCRACY THROUGH DISCUSSION. By Bruno Lasker. New York 52, The H. W. Wilson Company, 1949. 376 p. \$3.50.

THE FIELD OF HONOR. And 99 Other Stories for Boys. By Archer Wallace. New York, Abingdon-Cokesbury Press, 1949. 157 p. \$1.75. A new collection of 100 stories for boys, useful also to leaders as illustrations for teaching purposes.

GIST OF THE LESSON, 1950. By R. A. Torrey. New York, Fleming H. Revell Company, 1949. 161 p.

\*To be reviewed.

December, 1949



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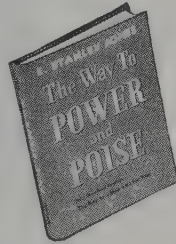
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GIVING A REASON FOR OUR HOPE. By Carl F. H. Henry. Boston, W. A. Wilde Company, 1949. 96 p. \$1.50. Searching questions in the fields of philosophy, science, history, ethics and theology are answered in terms of evangelical Christian scholarship.

GOD'S GARAGE. By Don D. Tullis. Philadelphia, Dorrance and Company, 1948. 190 p. \$2.50. The first sermon, in which human souls are compared to worn-out cars in need of repair, sets the tone for these twenty-six sermons which are at once pointed and entertaining.

GOLDEN JUBILEE SOUVENIR. Second Edition. Published by Sri Niranjanananda Swamy, Tiruvannamalai, S. India, 1949. 376 p. \$4.50. This is a "chorus of trib-

# GOWNS

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utes" paid to the late Sri Ramana Maharshi, "the Living Teacher of the Truth of the Real Self." This Hindu saint, who is frequently deified in these tributes, is described by Dr. C. G. Jung as having embodied the thousands of years old spiritual culture of India.

\*THE GOSPEL AND OUR WORLD. By Georgia Harkness. New York, Abingdon-Cokesbury Press, 1949. 126 p. \$1.50.

\*HOW TO STUDY AND USE THE BIBLE. By Park Hays Miller. Boston, W. A. Wilde Company, 1949. 142 p. \$1.75.

\*THE HUMAN VENTURE IN SEX, LOVE, AND MARRIAGE. By Peter A. Bertocci. The Association Press, 1949. 143 p. \$2.50.

JESUS CHRIST IS ALIVE. By Laurence W. Miller. Boston, W. A. Wilde Company, 1949. 89 p. \$1.50. A careful study of the historicity of the bodily resurrection of Christ and its doctrinal significance.

LIKE THE GREAT MOUNTAINS. By Jack Finegan. St. Louis, The Bethany Press, 1949, 159 p. \$2.00. A famous Bible scholar writes eighteen religious essays in simple language primarily addressed to young people. New Testament quotations are from the Revised Standard Version.

THE NEW TESTAMENT IN CROSS WORD PUZZLES. By Lucile Pettigrew Johnson. Boston, W. A. Wilde Company, 1949. \$1.25.

OUR PROTESTANT FAITH. By William R. Cannon, Jr. Nashville 4, Tidings, 1949. 63 p. A book for Protestant laymen which promises "to give its readers a knowledge of the basic beliefs to which all major Protestant denominations subscribe." It is too short to do that, and additional readings should be given at the end of each chapter, drawn from a variety of Protestant sources. As would be expected, this book draws, with good balance, upon

Luther, Calvin and Wesley.

\*PRINCE OF EGYPT. By Dorothy Clarke Wilson. Philadelphia, The Westminster Press, 1949. 423 p. \$3.50.

\*RELIGION IN THE KINDERGARTEN. By Rosemary K. Roorbach. New York, Harper and Brothers, 1949. 218 p. \$2.00.

\*THE SEARCH FOR LIFE'S MEANING. By Alfred G. Fisk. New York 10, Fleming H. Revell Company, 1949. 249 p. \$3.00.

\*SERVICE FOR PEACE. By Melvin Gingerich. Akron, Pennsylvania, The Menonite Central Committee, 1949. 508 p. \$3.00.

THE SIGN OF A CHILD. By William Allen Knight. Boston, W. A. Wilde Company, 1949. 76 p. \$1.00. Another of Dr. Knight's little Christmas books, this one begins with the prophecy of Isaiah, describes the birth of Christ, sketches briefly his life and mentions its significance today. He throws new light on the circumstances of Jesus' birth from an experience on recent visit to Bethlehem.

THE SON OF GOD AMONG THE SONS OF MEN. By Everett F. Harrison. Boston, W. A. Wilde Company, 1949. 251 p. \$2.50. A study, based on the Gospel of John, of Jesus and certain of his contemporaries. The aim is devotional rather than critical.

\*SUPERVISION OF GROUP WORK AND RECREATION. By Hedley S. Dimock and Harleigh B. Trecker. New York, Association Press, 1949. 280 p. \$4.50.

TARBELL'S TEACHERS' GUIDE to the International Bible Lessons for Christian Teaching of the Uniform Course for 1950. New York, Fleming H. Revell Company, 1949. 416 p. \$2.75.

\*WHERE PRAYER AND PURPOSE MEET. By Helen E. Tyler. Evanston, Illinois, The Signal Press, 1949. 311 p. \$2.00.

THE WITNESS. By Olive Waldron Warner. Boston, W. A. Wilde Company, 1949. 206 p. \$2.50. A novel in which the romance of four young people is interwoven with events in the lives of John the Baptist and Jesus.

\*WOMEN IN THE OLD TESTAMENT. By Norah Lofts. New York, The Macmillan Company, 1949. 178 p. \$2.50.

## A Program That Is Never Dull

(Continued from page 15)

arranged. The class roll was so large that it was impossible to have the entire membership in a private home for a discussion, so the class was divided into eight groups, with a couple as leader for each. The book, *Understanding the Christian Faith*, by Georgia Harkness, was used as a text for these discussions. About three or four meetings were held by each group.

Oftentimes talent for class speakers is developed in these small study groups. The most timid person doesn't seem to hesitate to express his opinions in a circle of ten or a dozen persons of like interests while he might remain as silent as a tomb forever in a larger crowd.

The Curriculum Committee plan has proved its worth undoubtedly over a period of more than eight

years in this large active class. Such a plan, or a modification of it, might be just the "shot in the arm" needed to put new life into your class. Why not try it?

## Help for the Program Committee

A CURRICULUM COMMITTEE in an adult class, such as the one described in the article above, will find great help in planning programs in the following publications:

**Learning for Life**, a study plan for adults in the church, containing descriptions of elective courses published by various denominations, listed and annotated according to subjects; together with other approved adult study texts. 35 cents.

**On Your Own**, study suggestions for young adults on facing life's Christian implications. 5 cents.

These may be obtained from denominational publishing houses or from the International Council of Religious Education, 206 S. Michigan Ave., Chicago 4, Illinois.

See also denominational publications for a listing of recommended adult electives for 1949-50.

## Darkness and Light

(Continued from page 17)

anced effect). Care in planning this action and some rehearsal will be needed to provide the atmosphere of dignity and dramatic progression, building up the final climax of the service. Besides this central group of seven, there are six other suggested candle lightings. If practicable, three of these placed on each side of the room, progressing toward the rear, will continue to build up the feeling of the carrying onward of the light of Christ's gospel. The same two candle lighters may move quietly backward toward each new position.

The prayers are all from hymn stanzas with the exception of verses from Whittier's long poem, "Our Master." Designation of the person who is to make these prayers, whether Pastor, narrators, or other specified person, is purposely left to those who are planning the service. It is hoped that each group who uses the material will plan it, creatively, for the needs of their special listeners. The writers will be grateful for any reports of such use, and comments on its effectiveness.

Copies of "Rise Up, O World, the Light is On the Hill," in *Twelve Hymns of Christian Patriotism*, issued by the Hymn Society of America, Inc., 1947, may be obtained by writing to the Executive Secretary, The Hymn Society of America, 297 Fourth Ave., New York 10, N. Y. Single copies, 25 cents, ten to one address, 20 cents each.

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## WHAT IS CCF?

CCF—China's Children Fund—was reorganized and incorporated in 1938 in the Commonwealth of Virginia. It is pan-denominational and almost all Protestant denominations are represented among its workers in the Orient. It is a child welfare and missionary organization, a member of the Foreign Missions Conference of North America, to which practically all Foreign Mission Boards belong. It is a permanent organization, limiting its activities to children. It provides full care for the children admitted to its orphanages and continues their care until the children are old enough and well enough trained to earn a living. It gives to each child, except the infants, schooling, vocational training and Christian instruction. Its children are taught English and the Bible. Over 2,000 volunteer committee members direct and sponsor the organization's activities. It secures its income from sponsors for all children under its permanent care. Under the sponsorship plan a specific child is "adopted" by the contributor and the child's name, address, picture and case history is furnished. Correspondence with the child is invited. The cost is the same in all six countries of the Orient where CCF maintains children in 61 orphanage-schools. A child may be adopted in China, Burma, India, the Philippines, Japan and Korea.

Dear Friends:

I am face to face with the probability of sending a cable which will be a death warrant to thousands of children. Then, there can be added to America's list of failures in China this last tragic flop. So far, one investment that America has made in China which has not been a failure, is the 51 CCF orphanages, a tangible success that anyone can witness in China. And now it looks as if, after having saved thousands of children from starvation by taking them off the streets, having given them care and schooling for several years and having won them to our Christian faith, we are going to desert them.

Some of our China orphanages are in Communist territory but our present worry about them is not the Communists but our fellow Americans. Frankly, a good many have just stopped giving. Their attitude is, "I'm not helping any child to be brought up a Communist." Actually, CCF orphanage children are not now Communists and are less likely to become Communists if they remain in our orphanages than if they are thrown out into the streets. Those thrown out will die in large numbers, while any that the Communist Government may save naturally will be taught Communism.

In two places recently, CCF was delayed in getting funds to its orphanages. In one case, we received a cable, stating that the children in the orphanage were starving. In the other case, an air mail, that the orphanage was selling its furniture, blankets and winter clothing to buy food to keep from starving. Fortunately, we have since cabled remittances to these orphanages. But, if we miss a month in our appropriations, the children go hungry; if we miss two months, they starve.

CCF has orphanages in six different countries of the Orient. Many of those in China are located in sections not taken by the Communists and some in places, like Hongkong, which it is not expected ever will be taken by the Communists. But our orphanages in territory that has been taken have not been interfered with and, so far, we have been able to carry on with schooling and Christian teaching. We never lost a dollar during the Japanese invasion and we do not contemplate losing a dollar to the Communists. We *never have* and *never will* give any funds to government officials.

Unless there is a marked improvement in income within the next few weeks, I must cable a death decree to children who, but for the Grace of God, might be your own. I have visited these children. I have seen them; I love them. And now I plead for them—in His Name—Mercy.

Sincerely yours,

J. CALVITT CLARKE

## MAIL THIS COUPON TODAY

Dr. J. Calvitt Clarke, Executive Director  
China's Children Fund, Inc.  
Main and Fifth  
Richmond 4, Virginia.

- ☐ I would like to "adopt" a child for a year. Enclosed please find \$120 which will support a child for a year. I understand there is no obligation beyond the first year.
- ☐ Please find enclosed \$..... and I shall send \$10 a month so I may adopt a child for a year. There is no obligation beyond the first year or as long as I am able.
- ☐ At this time I do not feel I can adopt a child for a year but please find enclosed \$..... so I may help a child.

NAME.....

ADDRESS.....



# What's Happening

## P. R. C. Enters Television Field

NEW YORK, N. Y.—The Protestant Radio Commission is making its first major effort in the television field with a new series, "I Believe . . .," which is telecast on the ABC-TV network, Tuesday evenings at 8 p. m. (EST). This series began October 18. Round table discussions by religious leaders on the meaning of religion as it affects everyday living are featured.

The first program had as participants, DR. REINHOLD NIEBUHR, DR. TRUMAN B. DOUGLASS, and Miss HELEN KENYON. They discussed, "How Far Should Christianity Make Security the Basic Motive of Life?"

"In entering the television field," said REV. EVERETT C. PARKER, program director of the Protestant Radio Commission, "we are attempting to avoid the mistakes many religious leaders made twenty-five years ago, when aural broadcasting was virtually ignored as a new medium. We hope to learn television techniques and provide the type of TV religious programs which will compete for listeners on an equal basis with other programs."

"I Believe . . ." is the third new major broadcasting undertaking of the commission since it was organized on January 1 of this year. The Robert Shaw Chorale was presented in a series of Lenten music programs, and "Someone You Know," now heard on ABC, shows the role the minister can play in aiding a family faced by a mental health problem.

## Cave Manuscript Identified as Lost Book of Lamech

CHICAGO, Ill.—DR. JOHN C. TREVER, head of the Department of English Bible of the International Council of Religious Education, has identified one of the scrolls found in a cave near the Dead Sea as the "Lost Book of Lamech." So far only a fragment of the scroll is available for study, because of technical difficulties in unrolling the scroll. In this passage Lamech, father of Noah, discusses with his own father, Methusaleh, the birth of an "unusual child," apparently Noah. Dr. Trever believes that the book was composed about the first or second century B. C. by a pseudonymous writer similar to the other writers of apocryphal literature of that period. He described the book as "the most important Bible discovery of modern times." The scroll is one of four which were brought to The American Schools of Oriental Research in February, 1948, while Dr. Trever was a fellow and acting director in Jerusalem. As announced earlier, one of the scrolls was a complete copy of Isaiah, dating from shortly before the time of Christ.

## Council Happenings

CHICAGO, Ill.—DR. HUGH H. LANDRAM, who since 1943 has been Executive Director of the San Francisco Council of Churches, has resigned to become head of the Department of Christian Education of the Chicago Church Federation. He begins his new work December first.

Dr. Landram, who received his A.B. degree from the University of California and his B.D. and Ph.D. degrees from Yale University, was assistant minister of the United Church in New Haven, and director of the United-Center-Yale University church school from 1934-43. Before that time he was a YMCA secretary on the Pacific Coast and in the East.

The REV. DONALD LANDWER, formerly in charge of religious education for the Chicago Church Federation, has become pastor of the Oak Avenue Evangelical United Brethren Church of Freeport, Illinois.

MOBILE, Ala.—The Mobile Council of Churches, of which MRS. R. N. BLOUNT is Executive Secretary, recently reported four successful vacation schools, each of two-weeks' duration, held in housing projects at Maysville, Blakeley Island, Gulf Homes and Alabama Village. Each school had a professional director and volunteer leadership. A total of 731 children was reached. Of these 234 indicated that they attended no regular church or Sunday school.

The Mobile Council and the Mobile Council of Church Women held a leadership training conference early in September. The leaders were DR. FORREST C. WEIR, Executive Secretary of the Southeastern Inter-Council Office, and MRS. A. H. STERNE, a vice president of the United Council of Church Women.

WORCESTER, Mass.—The Massachusetts Council of Churches held a statewide Children's Work Conference in Worcester November 1 and 2 under the auspices of the Children's Work Committee of its Religious Education Department. Outstanding denominational leaders took part in the program. The REV. JOHN EDWARD THOMAS is Director of Religious Education for the Massachusetts Council.

WICHITA, Kan.—The Wichita Council of Churches holds a monthly dinner. In October the speaker was DR. GERALD E. KNOFF of the International Council.

ST. JOSEPH, Mich.—REV. FLOYD BARDEN of Sodus, Michigan, announces the appointment of REV. EMERSON O. BRADSHAW as interim Executive Director of the Berrien County Council of Churches. Mr. Bradshaw, formerly Associate Executive Secretary and for twenty-six years Director of the Department of Christian Education of the Church Federation of Greater Chicago, is now living in Stevensville, Michigan. Mr. Bradshaw succeeds Mr.

HOWARD NAGLE. Mr. Nagle served the council for three and one-half years and was largely responsible for the expansion of the scope of the work of the council.

ROCHESTER, N. Y.—The Federation of Churches of Rochester and Vicinity has called Mr. A. LESLIE MOULD of Erie, Pa., to be the Director of the United Campaign of the Federation of Churches and the Council of Church Women in January and February. Mr. Mould, a former YMCA secretary, will spend 4 months in Rochester as Director of the Campaign.

VENANGO COUNTY, Pa.—While attending a summer conference class on Christian journalism, a Venango County pastor, REV. CHARLES PERON, heard the leader tell of "On our way to this conference we passed a sign somewhere here in Pennsylvania which read, 'The Sunday Schools of . . . County welcome you.'" The Rev. Mr. Peron identified the signs as those of the Venango County Sunday School Association. The Association maintains twelve road signs throughout the county, inviting strangers and friends to attend their churches and, particularly, their Sunday schools. Mr. Peron is sure now that the signs are read.

SAN FRANCISCO, Calif.—DR. MILO J. SMITH, for many years executive secretary of Northern California for the Disciples of Christ, died of a heart attack on October 5. Dr. Smith retired in 1945 as executive secretary, but since that time has been active in many Christian causes. He was closely connected for a number of years with the work of the Northern California-Western Nevada Council of Churches.

## Changes in Pilgrim Bookstore Staff

BOSTON, Mass.—MISS MARGARET BLETHEN, formerly Manager of the Pilgrim Press Bookstore in Boston, has been appointed Literature Consultant, serving both the Boston and the Chicago stores. She was for ten years a member of the staff of the Christian Education Division of the Congregational Churches and is well qualified for her new responsibilities. MISS DORA BROWN has been appointed Manager of the store, succeeding Miss Blethen. For more than twenty years Miss Brown has served as head of the Mail Order Department and as Assistant to the Manager of the Universalist Bookstore in Boston.

## Campaign Against Liquor Advertising Launched

PITTSBURGH, Pa.—The National Temperance and Prohibition Council has launched a protest campaign against the magazines *Life*, *Time*, and *Fortune* for their liquor advertising. The Council charges that "the facilities of these magazines have been turned over to the liquor industry to be used as the spearhead of a colossal advertising campaign to glamorize and popularize the use of alcoholic beverages." Individuals, churches and other groups are asked to send protests to the publishers of these magazines.



# "One World" at Christmas Time

## Journal plays are used in Beirut and Seattle

REPORTS have come of interesting ways in which two Christmas plays published in the *International Journal* were used in cities half a world apart.

In Beirut, Lebanon, last Christmas, the girls at the American Junior College for Women presented "Lucius and the Child of Bethlehem," by Kenneth W. Sollitt and J. Paul Faust, which was printed in the September 1948 *Journal*. Miss ISABELLE B. HUSTON, a missionary under the Presbyterian U. S. A. Board of Foreign Missions, writes:

"We gave the play on Sunday evening, December 19, to a house filled to capac-

standing, active good will and Christian fellowship among all people."

"Those of us who were privileged to be among the worshipers for the service held during the Christmas season in 1947 had a glimpse of the 'one world' about which so many of us dream.

"As we entered the Christmas-spirit-filled sanctuary, each one was ushered to a seat by one of another nationality dressed in native costume. These colorful costumes reminded us of the beauty that has come to America through the lives of people from all parts of the world.

"Worshipping together, we watched the

pageant 'Followers of the Star,' written by Mrs. Susan Welty and printed in the September 1947 issue of the *International Journal of Religious Education*. Those participating in the pageant and contributing music for the service represented people from all parts of the world. From the beginning an inter-racial committee made the plans, took care of all the preparation, and promoted the spirit of brotherhood that permeated the entire afternoon.

"Following the worship service those participating in the pageant and the worship service met for a social hour and enjoyed cookies from many lands and fellowship with one another."

## Are Your Soap Wrappers In?

NEW YORK, N. Y.—CARE's campaign for soap wrappers which will insure soap being sent to Europe to combat filth and disease, has been extended to December 31. The response so far has been enthusiastic and the extension has been granted at the request of church, youth and women's groups.

The campaign began last spring when Lever Bros. offered to send one bar of Swan Soap to the children of Europe through CARE for every two Swan wrappers sent in to CARE headquarters. During the first three months CARE distributed 500,000 bars of Swan to European orphanages, hospitals and other institutions. In the early fall 250,000 additional bars were sent to needy children of the Netherlands, Belgium, Austria and Germany.

All wrappers should be sent before December 31 to CARE, Boston 3, Massachusetts.



"Lucius and the Child of Bethlehem," as given by a girls' school in Beirut, Lebanon.

ity, with some turned away. The art teacher here did an excellent job of setting the stage. She made an electric moon which was quite convincing. We also had a real fire, made from chemicals, which was placed on a large piece of tin and then camouflaged by pieces of wood. In this part of the world it is not difficult to obtain authentic costumes. Real Arab abas (cloaks), hattas and ikals (headpieces) were used. The play was given by an all girl cast. What a gay time we had giving beards and mustaches to the shepherds, Joseph and the Innkeeper!

"As the one who did the coaching, I would like to say that the play is extremely well written. It was a new angle to the Christmas story. I believe the authors of the play would be interested in knowing that the play was given and so well received in the Near East, so close to the place where Christ was born."

The other story comes from Miss VIOLET E. RUDD of Seattle, Washington. She writes:

"An annual event of the churches of Seattle Baptist Association in the presentation of an International Christmas Vesper Service. This is sponsored by the Christian Friendliness Department, whose purpose it is 'to promote mutual under-



"Followers of the Star," as given in an interracial service in Seattle, Washington.



## YOUNG WOMEN

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For Christmas

**Give the Journal**

(See offer, page 19)

## Tulsa Church Has Bible Display



TULSA, Okla.—A group of rare Bibles was displayed on Universal Bible Sunday last year by the First Methodist Church of Tulsa. A community-wide program was held on Sunday evening in the church, sponsored by the Tulsa Council of Churches, of which the Rev. J. T. MORROW is Executive Secretary. Backbone of the display was a group provided by the American Bible Society, including Bibles in various languages and examples of some of the various translations. These were supplemented by contributions from several of the other Protestant churches and from Temple Israel, reform Jewish congregation. Members of the congregation also

contributed Bibles which had some special significance.

Highlight of the display was a copy of St. Jerome's Latin Version, the Vulgate Bible, from the personal collection of Dr. E. H. ECKEL, rector of Trinity Episcopal Church. Dr. Eckel, a member of the national board of directors of the American Bible Society, made the principal address at the evening meeting. The gentleman in the picture is the Rev. REXFORD REID, associate minister at First Methodist, who arranged the display.

Universal Bible Sunday is sponsored by the American Bible Society and is held the second Sunday in December.

## North American Hospitality

### Americans to Help Over-Seas Delegates Attend Toronto Convention

NEW YORK, N. Y.—The Mid-Century Convention on Christian Education to be held in Toronto, Canada, August 10-16, 1950, affords American Christians opportunity to give evidence of the warmth of their hearts and the generosity of their hands, since the United States and Canada are host countries.

Canadian denominational secretaries of Christian education asked all Sunday School leaders and officers in their fellowships to sign a "Welcome Book" (consisting of a sheet for each school) on October 30, 1949, to be presented to the Convention, and to contribute at least one dollar each to Canada's hospitality fund.

U. S. Christians—*Us* Christians is suggestive!—who cannot attend the Convention can help persons from overseas who might not be able to come unless they were given assistance, by becoming "Fellowship Delegates" and contributing \$1.00 each. A considerable portion of the registration fees of attending delegates also will be used for the same purpose.

Each "Fellowship Delegate" will receive a brief pictorial report of the Convention. Any church or group from which 25 or more individuals enroll together as "Fellowship Delegates" will receive a film strip of Convention pictures, including photographs of delegates from distant lands and of thrilling episodes of this significant mid-century congress.

"Us Christians" can show our warm friendship for fellow-Christians in far lands by joining Canada in demonstrating our long-distance hospitality.

Any reader who would like to enroll as a "Fellowship Delegate" may use the following blank, sending it to the World Council of Christian Education, 156 Fifth Avenue, New York 10, N. Y. (Make check or money order payable to World Council of Christian Education.)

If he later registers as an attending delegate, his "Fellowship Delegate" fee may be applied on his fee as an attending delegate.

NAME ..... (Please print)

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# Current Feature Films

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\*—Outstanding for Family

†—Outstanding for Adults

The Adventures of Ichabod and Mr. Toad (RKO; Disney) *Cartoon* in two parts: the Sleepy Hollow legend, with drawings of human beings, and a fantasy from the British *Wind in the Willows*, by Kenneth Grahame, with animal characters. . . . The creations in the fantasy are in the best Disney tradition, done with delightful satire and humor; those in "Ichabod" are stodgy and trite, with a finale terrifying for children. *Imaginative, but uneven* in quality. **M,Y**

Air Hostess (Col.) Ross Ford, Gloria Henry, Audrey Long. *Drama*. Student in private school for air hostesses finally regains her courage after sister is killed in crash and goes on with her course. . . . A *stilted*, obvious little tale, neither very good nor very bad. **M,Y,C**

The Blue Lagoon (British, dist. by Univ.) Donald Houston, Jean Simmons. *Drama*. Boy and girl cast upon tropical island after shipwreck learn how to keep alive, never forget the amenities of civilization as they grow up together, are convinced by casual contacts with the rest of the world that their island is not so bad but finally leave so their son may have "advantages." . . . *Beautiful technicolored setting*, about which there is nothing synthetic, *wasted on unconvincingly done story* that strives hard to keep going. **M,Y**

\*Christopher Columbus (British; J. Arthur Rank; dist. by Univ.) Florence Eldridge, Frederic March, Francis L. Sullivan. *Drama* covering the famous seaman's years seeking aid at Spanish court, his first voyage, subsequent frustration. . . . *Panoramic, technicolored, richly set, with great attention to historical detail*. Plot is somewhat scattered and drawn out, however; pruning would have made for more clarity, dramatic force. **M,Y,C**

Come to the Stable (Fox) Celeste Holm, Elsa Lanchester, Hugh Marlowe, Loretta Young. *Comedy* based on story by Clare Booth Luce. Two French nuns, to fulfill a vow, come to Connecticut community to establish a children's hospital with no assets but blind faith, persistence and an uncanny way of getting what they need out of the most unlikely and resisting prospects. Although they credit divine providence with clearing the way for them, they are not above helping out by shrewd and not entirely guileless means. . . . Another kindly look at the charm and irresistibility of simple faith and Catholic devotion in the manner of "Going My Way," this is *entertaining fare*, often coy, depending for much of its humor on the contrast between the naive but very "human" nuns and the worldly people and situations with which they come in contact. **M,Y,C**

The Doctor and the Girl (MGM) Charles Coburn, Glenn Ford, Janet Leigh. *Drama*. The mess a famous medical specialist makes of his children's lives by trying to dominate their every activity. The son, who is well on the way to patterning his career after his father's coldly calculating, perfectionist methods, breaks away successfully and learns what serving humanity means, but the youngest daughter meets tragedy when she seeks to find happiness in freedom. . . . Film could hardly

have been more unaptly named—the abortion element which is being advertised is only an incident in a *discerning, moving, sober* story of family relationships, and is handled with good taste. **M,Y**

Everybody Does It (Fox) Charles Coburn, Linda Darnell, Paul Douglas, Celeste Holm. *Comedy* about an ex-football star from wrong side of the tracks who is driven to desperate measures to keep his society wife from exploiting her meagre singing talents. The successful woman opera star who volunteers to help him discovers he has phenomenal baritone voice, persuades him to star with her and put his wife in her place. It works—but not in the way intended. . . . First part delightful comic satire; later sequences go so

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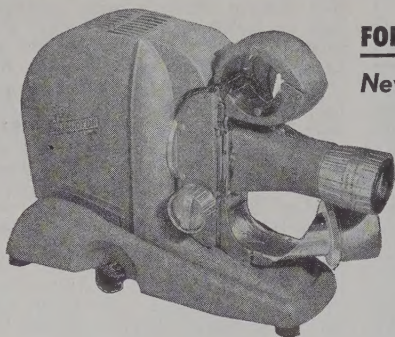
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completely slapstick the affair almost falls apart. Considerable casual drinking. *Good natured spoofing* of grand opera, "society" pretense and poses of all kinds. **M,Y**

**Father Was a Fullback** (Fox) Betty Lynn, Fred MacMurray, Maureen O'Hara, Rudy Vallee, Natalie Wood. *Comedy*. As if losing an entire season's games and having the alumni hot after his job were not enough, university football coach is plagued at home by young daughters' emotional growing pains. When the latter problem is solved by his bumbling efforts, however, the first falls into line. . . A *pleasantly humorous*, not particularly distinguished but adequate domestic comedy, done with spontaneity and warmth. **M,Y**

**The Girl in the Painting** (British; dist. by Univ.) Herbert Lom, Guy Rolfe, Mai Zetterling. *Melodrama*. British officer visiting art show on leave becomes interested in stranger's contention that model for D. P. girl in picture must be his lost daughter, follows frail clues to postwar Germany, persists until he finds the girl, sets himself to discover what is behind claim of refugee couple that she is their daughter. . . An *intriguing* film, suspenseful and filled with interesting detail, a bit obvious toward the end. Portions of film set in D. P. camps are realistic, the atmosphere convincing. **M,Y**

**Miss Grant Takes Richmond** (Col.) Lucille Ball, William Holden, James Gleason. *Comedy*. Naive secretary hired by bookies to occupy the real estate office set up as a front for their backroom activities pushes them into respectability in spite of themselves by involving them in worthy housing project. . . A variation of the Damon Runyon technique of sentimentalizing shady characters, this is *innocuous enough*, rather contrived comedy. **M,Y**

**My Friend Irma** (Par.) Jerry Lewis, Diana Lynn, Dean Martin, Marie Wilson. *Comedy* based on radio series about the predicaments into which everyone connected with Irma stumbles because of her dimwitted enterprises. . . *Obvious farce*. Uses liquor for comic purposes. **M,Y**

**Red Light** (UA) Raymond Burr, Virginia Mayo, George Raft. *Melodrama*. Self-made tycoon seeks revenge for murder of his brother, a priest. When he finds the Gideon Bible for a time missing from

his brother's hotel room, he expects to find a clue to the identity of the killer in it—but all there is is an underlined admonition not to kill. Faced at last with the guilty man, he undertakes revenge, but the Lord takes over and spares him from becoming a murderer too. . . The religious element inserted in a story of revenge and violence is typically *miraculous and sentimental—and sacrilegious*, too, since it is outside circumstance and not inner conviction that resolves the dilemma. **M**

**She Wore a Yellow Ribbon** (RKO) John Agar, Joanne Dru, Victor McLaglen, John Wayne. *Melodrama* dedicated to the U. S. cavalry. Events in the last days before retirement of a resourceful but sentimental captain of a troop stationed at southwest outpost just after Custer defeat has inspired Indians of various tribes to final spurt of defiance. . . Directed by John Ford, technicolored film is featured by beautiful, imaginative camera work, with sweeping design. Story is uncomplicated, intended mainly to picture routine assignments of typical troop, and is without the usual synthetic violence. *Commandable western fare*. **M,Y**

**They Live by Night** (RKO) Farley Granger, Cathy O'Donnell. *Melodrama*. The woes of a youthful criminal who breaks jail, then falls in love with and marries a pathetic "good" girl, leads her in haunted flight from the law until the preordained end. . . A *demoralizing sob story* that places sympathy entirely with a wrongdoer just because his attempts to find love are so forlorn and so fraught with danger. **M**

## Audio-Visuals for Home Missions and Japan

Selected by Elmer G. Million\*

### Home Missions

THE interdenominational missionary study themes for the 1949-50 year are "Japan" and "Cooperation for a Christian Nation." The following audio-visual materials are recommended for use in the study and presentation of these themes. This is not to say that any one piece of material is as valuable as any other; some are "highly recommended" in the *Audio-Visual Resource Guide for Use in Religious Education*,<sup>1</sup> for example, while others are simply "recommended" or "acceptable." The reader should also bear in mind that some materials lend themselves more directly to the presentation of one of the themes than do other materials. This simply means that a piece of material like, for example, *The House I Live In*, which was produced for secular purposes, must be made to contribute to missionary objectives through more careful planning and presentation. In some important way each of the materials listed below can be used to implement our current missionary emphases.

**We've a Story to Tell**. 16mm, sound, motion picture, black and white, 30 minutes. Producer: Methodist Board of Missions. Rental Agency: Religious Film Association<sup>2</sup> and denominational publishing houses. Rental: \$7.50. While a minister preaches to an average congregation about the work of the church at large, scenes are shown of missions, hospitals, church schools, etc. Story of one church member is then told—what the church has meant to him and how he contributed to its work. Useful in mission study, or promotion of special church projects.

**We Would Be Building**. 16mm, sound, color, 20 minutes. Rental Agency: Missions Council libraries. Rental: \$5.00. Shows the organization of a congregation in a new suburban community, and finally the building of a church as a home missions project of the denomination. The film also shows how World Service monies are used.

**Great Spirit of the Plains**. 16mm, sound, color, 27 minutes. Rental Agencies: Methodist Publishing Houses. Rental: \$7.00. A colorful portrayal of social life among

\*Field Representative, Department of Audio-Visual and Radio Education, International Council of Religious Education.

<sup>1</sup>All utilization comments are taken from this book, which was published by the International Council of Religious Education, 1949.

<sup>2</sup>See Appendix "B" in the *Audio-Visual Resource Guide for Use in Religious Education* for the location of the Religious Film Association or denominational film library nearest to you.



Oklahoma Indians, church services, camp meetings, and an outdoor annual conference are shown. Useful for a general survey of home missions among American Indians.

**A New Song on the Mesa.** 16mm, silent, 30 minutes. Rental Agencies: Denominational publishing houses. Rental: \$2.00. Shows the work being done among western Indians by denominational members of the Home Missions Council of North America. May be used for information in the study of home missions.

**For All People.** 16mm, sound, black and white, 26 minutes. Rental Agency: Religious Film Association. Rental: \$8.00. An excellent presentation of methods for breaking down community prejudices and combating juvenile delinquency. A young minister and his wife re-open a church in an interracial neighborhood and teach the community to cooperate through nurseries, parents' clubs, and a basketball team for teen-age boys. Useful for home mission study or for motivation to community service with youth groups, men's clubs, leadership training groups, etc.

**That They Might Have Life.** 16mm, sound, black and white, 20 minutes. Rental Agencies: Denominational publishing houses. Rental: \$5.00. A minister in the slum area of a large city helps the son of a poor family change from a life of near-crime to activity in the church's youth program. May introduce discussion of juvenile delinquency, home missions and the importance of a youth program.

**The Christian Citizen.** Filmstrip, 44 single frames, black and white. Distributor: Denominational publishing houses. Sale: \$2.50. Gives pictures of some of the things a good citizen should do, but the presentation is not directed toward any particular focus. Script is presented on the frames.

**Brotherhood of Man.** 16mm, sound, color, 10 minutes. Rental Agency: Religious Film Association and denominational publishing houses. Rental: \$5.00. Animated color cartoons present in an entertaining fashion the thesis that variations between races are really superficial and that prejudice rather than fact leads to ideas of racial superiority. Excellent for discussion or instruction on prejudice and interracial relations.

**The House I Live In.** 16mm, sound, black and white film, 10 minutes. Rental Agency: Religious Film Association. Rental: \$1.50. Frank Sinatra is shown recording a popular song. While resting, he steps out of the studio to find a gang of boys chasing a boy their own age. Sinatra intervenes, discovers that the reason is religious prejudice, and he tells a wartime anecdote to illustrate the fact that our country depends on the cooperation of all kinds of people. Discussion leader can counteract the marginal suggestions that force is the proper retaliation and that "religion doesn't matter."

**The Story of Dr. Carver.** 16mm, sound, black and white film, 16 minutes. Rental Agency: Association Films. Rental: \$2.00. A survey of the life of George Washington Carver, famous Negro scientist. May be

used in a study of the contributions of Negro Americans to our culture.

## Japan

**We Bear Witness.** 16mm, black and white film, 17 minutes. Rental Agency: Religious Film Association. The story of the delegation of Protestant ministers which visited the Japanese churches after World War II. Kagawa and other Japanese Christians are shown. Some of the photography is unavoidably poor, but the message is important. Good for instruction or discussion of foreign missions.

See the September, 1949 issue of the *Journal* for reviews of new materials on Japan:

**Kenji Comes Home** (16mm)

**Kyoto Story** (16mm)

**Jiro and Hanako of Japan:** (2 x 2)

I. Home, School and Church

**Jiro and Hanako of Japan:** (2 x 2)

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**Let's See Japan** (2 x 2)

**Japan: The Land and People** (2 x 2)

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# Editorials

(NOTE: Dr. P. R. Hayward, Editor of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, whose time of retirement from the staff of the Council is drawing near, has written in his own inimitable style an account of his own religious educational growth. This will be of special interest to the many friends Dr. Hayward has made through his writings and through his twenty-five years on the Council staff. The introduction to the series and the first section appear below.)

## A Declaration of Dependence

WHEN, in the course of human events, it becomes necessary for one ministerial student to dissolve the spiritual bonds which had connected him with the revivalistic method as the core of the Christian ministry, and to assume another method, that of Christian nurture; and when, in the course of time, he finds his forty years of professional service to that method drawing to a close,—a decent respect for the forbearance of his friends requires that he should declare the cause which impelled him to that separation, portray the changes which have taken place in the intervening years in his comprehension of Christian nurture, set forth the most memorable events in that period, and share with others whatever unfinished ventures of insight and mind he carries into the next phase of his experience. These will be done in four statements, beginning with the one below.

## Choosing a New Direction

TO BREAK AWAY from a sacred past by which one has been blessed is no lightsome venture; like another of equal import, it should only be undertaken "discreetly, advisedly, and in the fear of God."

Forty years ago the Editor was in the throes of such a major change in direction: from the revivalistic method in church work to that of Christian nurture. The revival had been the tradition of his fathers, the practice of his community, and each spring the social and spiritual event of the countryside. Through it his own irrevocable Christian commitment had come about. It had always been, and still is, a holy thing not to be touched by irreverent hands. And yet touched somehow it had to be.

The hands that helped to touch it were those of Joseph Childrey, pastor of the First Baptist Church of Chester, Pennsylvania in 1908 when the Editor started his seminary course. Service as a scholarship assistant in that church led to a rare fellowship with a vibrant spirit dowered mightily with the gift of friendship.

Joe, too, had been nurtured in the revival tradition, in Virginia, and honored it as all must who see beneath surfaces to values. But as a pastor he had made one crucial discovery. Said he, pulling hard on the first pipe this northern theologian had ever seen fulfilling its destiny between clerical jaws, "My Boy, I have discovered that no matter what I want to accomplish in my church—get new members, raise the giving to missions, increase the attendance at the morning or the evening service, no matter what,—it can be done if I begin, time enough ahead, in my Sunday school."

Those were the days when he could say "Sunday school" without interfering with his vivacity by deciding whether, and with which meaning, to say church school! He threw the word out at you because to him it meant something else: his best chance to touch growing life,—children, young people, older persons, who were still becoming something other than they had been. To him this fact of growth was something new and beautiful and powerful. As a pastor, that process was his ardent love. And, though he did not use the word, he believed in Christian nurture. His words, and fellowship with him in bringing them to life in action, changed the direction of one young man's life.

Here, as always, the choice of a main direction was the most important choice of all. It was later enriched, changed, supplemented by new understanding, more matured insights, other experiences. But there has been no return to that crossroad of 1909, no longing to return, never a doubt that the new direction, in spite of some partial wisdom that had to be outgrown and enthusiasms that did not stand up, had in it the basic truth about human nature and the way by which it grows and can be guided, and that therefore it is, for one short lifetime, the best way to know and do the will of God.

Through the years there has been dependence, not the kind that stunts and twists, but that which enriches and expands—dependence upon books and schools and teachers, upon friends whose lives lie open to mutual understanding and growth, upon the changing currents of thought and action in the most dynamic half century perhaps thus far known on this whirling sphere. There has been dependence upon those larger truths that, as Pastor Robinson promised, were yet to break through the Word of God.

## The Cover Picture

"THE ANNUNCIATION" by Henry Owassa Tanner, in the Philadelphia Museum of Art, is unique in art. As a modern, Tanner paints an entirely new interpretation, trying to present the incident as it might actually have happened. The picture is filled with the power of truth and reality.

Henry Owassa Tanner was born in Pittsburgh, Pennsylvania, June 21, 1859, the son of Bishop Benjamin Tanner of the African Methodist Episcopal Church. He studied with Thomas Eakins and later went to Paris for further technical training. There he found freedom from race prejudice and from that time on made his home in France, where he died in 1937. He visited Palestine several times and is best known for his religious paintings. He tried to depict these in true Jewish style and spirit and they have a freshness of approach and a vigor of execution blended with deep spiritual insight.

The setting for this "Annunciation" is the simple peasant home of the Near East. The entire picture is painted in shades of deep yellows and browns. The only departure from this is in the dark blue blanket which lies on the chest at the right and the intense white light of the Messenger on the opposite side.

One is distinctly aware of the aloneness of Mary. She does not have the helpful assurance of gazing into the beautiful face of an angel; rather, her mind is encompassed by the burning message she sees in the great intense white glow which fills one end of her room floor to ceiling. The decision must be her own with no help but her implicit trust in God's announcement. Her bright eyes reveal her commitment, but her wistful mouth and tense handclasp disclose just the shadow of uneasiness as though she is even now beginning instinctively to be aware of what we can easily see—the shadow of a cross.

—FLORENCE TURVEREY REEVES

International Journal of Religious Education